



THE
THEOSOPHIST

A MAGAZINE OF
Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY
ANNIE BESANT, P.T.S.

VOL.
PART II. April to September.

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA
1929

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ON THE WATCH-TOWER

By THE EDITOR

I am grieved to insert the following letters from Professor Wodehouse, for as he was the assailant, I had hoped that the two articles—the criticism and Dr. Deobhankar's reply—would have been enough. With this idea, I destroyed my own brief letter to *Ānanda*. Professor Wodehouse, however, thinks differently, so I publish, his letters ; here they are.

DECCAN COLLEGE

Poona

February 15th, 1929

DEAR DR. BESANT,

I hope that you will be able to include the enclosed brief reply to Dr. Deobhankar's Open Letter, in your March issue. I think I have a right to some kind of reply, as his letter and your comments will have been widely read by people who have not had the opportunity of reading my article, and, purely as a piece of journalistic usage, I feel that I should be allowed some chance of defending myself—particularly as Dr. Deobhankar has entirely failed to understand my point of view.

What I have said in reply is candid ; but I think you will find it conciliatory.

If you should, by any chance, find yourself unable to publish my letter, I should be grateful if you would send it back to me in the enclosed stamped envelope. But I hope that this contingency will not arise.

Believe me,

Yours very sincerely,

ARMINE WODEHOUSE

DR. DEOBHANKAR'S OPEN LETTER

TO THE EDITOR OF "THE THEOSOPHIST"

DEAR MADAM,

I have no intention of prolonging that most distasteful and unprofitable of things, a paper controversy. But realising, as I do, that Dr. Deobhankar's Open Letter and your own endorsement of it, in the February issue of THE THEOSOPHIST, will be read by a great number of people who will have had no opportunity of seeing the article thus criticised, I think that it is only fair that I should be permitted to say a word or two in self-defence. In so doing, I shall confine myself to the part which immediately concerned Dr. Arundale.

I never suggested, in my article, that Dr. Arundale, in his private capacity, had not a right to the fullest freedom of thought and action on the question of ceremonies. I merely suggested (although I confess that I put it strongly, as I was feeling it strongly) that, in the special circumstances of the recent Benares Convention, it would have been more fitting if Dr. Arundale, in his public conduct, had allowed the expression of his private views, whether in thought or action, to be ruled a little more by considerations of public courtesy. I think, as I thought at the time, that he would have won the respect of every sensible and fair-minded person, if, having regard to his own personal convictions and to his position as a Bishop of the Liberal Catholic Church, he had performed the usual ceremonies, either in his own room or in some other private and unobtrusive fashion, as a tribute to his own conscience. But to have (as it seemed to me) imported a spirit of propaganda into this, and to have made it into a more or less public affair, was, in my opinion, hardly courteous.

All this, as I tried to make very clear in my article, had nothing to do with any views that I may hold on the rights or wrongs of ceremonies, as such; and the situation would have been precisely the same, so far as I am concerned, if any other point of doctrine had been at issue.

I am not, if I may say so, an emotional or fanatical non-ceremonialist—the plain truth being that the question is not one which particularly interests my mind. For some reason or other, I have never been able to give to it, in my own thought, quite the importance that it evidently has in the minds of many others. I have, it is true, followed the controversy about it with some attention; and I must also confess that, in view of Krishnaji's absolutely uncompromising stand upon the question, I have found myself inclining to regard it as a curiously interesting intellectual test as to how far, in strict logic, anyone is prepared to take him seriously as a Teacher. But apart from that, and on its own merits, the question is not one in which either my thoughts or my emotions have ever been seriously engaged.

Even the view that I have just mentioned is only my own view ; and though I hold it strongly, I recognise that it is debatable. To give my reasons for it, here, would take too long. I propose, however, when I have time, to set them forth in an article ; and if you will accept it, Madam, I shall be very glad to contribute it to THE THEOSOPHIST.

I have only one other thing to say, and it is an important one. It is that, although I singled out Dr. Arundale for criticism in my article, I have not the slightest personal feeling against him. I have always been very fond of Bishop Arundale, and am so still. As a matter of fact, shortly before leaving Benares, I sent a note to him telling him that I should probably be writing in criticism of him before long, and asking him to believe that, whatever I might feel it my duty to say about him, my own feeling of personal affection for him remained unchanged. I would gladly defend Dr. Arundale, in any circumstances where I felt him to be right, with just as much energy and outspokenness as I recently employed in my criticism of him, on an occasion when I felt him to be wrong ;—far more gladly, in fact, since it is always pleasanter to defend a friend than to criticise him. This also I may add—that the fact that Dr. Arundale happened to be the central figure at the Benares Meeting was a mere accident, and that my article would have been just as strongly worded, if the protagonist had chanced to be anyone else. I trust, therefore, that Dr. Deobhankar will put aside the mistaken idea that the *Ananda* article was written out of personal ill-feeling.

Believe me, Madam,

Yours, etc.,

E. A. WODEHOUSE

P.S. I have omitted to say that the above letter represents my final incursion into print on this particular matter, and that you, Madam, need fear from me no prolongation of the controversy. Bishop Arundale has, of course, the right of reply to me, and there will doubtless be an article from him ere long. Probably he will treat me severely ; but I shall bear him no ill will, if he does. After all, my own article was rather strong.

*
* *

I have written a letter to him, expressing my personal regret, but I do not publish it. Here are the two letters he sends. I am very glad to say that I have had a letter from Dr. Arundale, in which he says, among other items of news, that he is not answering Professor Wodehouse's article. The Professor's article finishes all that will appear in THE THEOSOPHIST on the subject.

*
* *

The article in the March *Theosophist* is, as says its title, "Startling" in the "Relationships" traced. They must be, I think—I only say "think"—significant. It seems impossible that they are all "coincidences" only. I should be glad if anyone felt "moved" to write, either for or against the idea. I have only just read it myself (March 4) and am somewhat fascinated by it. Bishop Cooper is not a hasty man, easily carried away by emotion, but has a calm judgment; knowing this, I quite hope that he has discovered a really remarkable link between these centres. It would be so pleasant to think that they were linked up in the fashion he describes.

* * *

[The following wise advice is taken from the U.S.A. Theosophical Messenger]

ARE FORMS NECESSARY

By L. W. ROGERS

General Secretary, United States

Much misunderstanding is abroad in the Theosophical world on the point of what is meant by Mr. Krishnamurti in his talks about forms being non-essential; yet there is nothing at all difficult about it to the mind that does not get into a panic because it cannot understand everything instantaneously. Whether forms and mechanisms are necessary depends upon what we have in mind. The difficulty is that when something is said about a purely spiritual thing the hearer tries to apply the principle involved to some *material* thing.

You may turn within yourself and reach a new condition of spirituality. No form was necessary. But that does not mean that no mechanism is necessary for accomplishing certain desired results in human affairs.

The Theosophical Society is a form, an organisation for teaching the world certain great truths of nature—reincarnation, karma, life after death, the evolution of the soul, the existence of Supermen, etc.—that will hasten human evolution and more quickly bring people to the point where they will at least realise that there is something more than the material life.

The Order of the Star is a form for spreading specific knowledge of a fragment of the general Theosophical wisdom. Both organisations publish books, and thus contact the masses that otherwise could never be reached. A publishing house in New York that brings out the works of Mr. Krishnamurti is a form, a mechanism, with a certain business ceremony or procedure. Every city government is a form necessary to the welfare of its citizens. Without it there would be anarchy, disease and death. The whole expression of the Logos on this plane, is a form, a mechanism necessary to life in a physical body, and to experience in a physical world, by which alone the countless millions of souls evolve.

A very little thinking should show anybody that what Mr. Krishnamurti has been saying is misinterpreted so far as its application to organisations for accomplishing physical-plane work is concerned. To drop out of an organisation that is doing useful work for humanity is anything but Theosophical. What we greatly need in these interesting and really thrilling days is a little hard thinking and a little more commonsense.

I heartily agree.



Mention was made in the January number (p. 441) of the visit of the Governor of Ceylon to the Musæus Girls' College and Musæus Training College for Buddhist Women-Teachers, situated in the beautiful Cinnamon Gardens' area of Colombo. Mr. Peter de Abrew has sent some excellent photographs taken on that occasion, when His Excellency unveiled the bust of the Foundress and first Principal, Mrs. Marie Musæus-Higgins, to whose faith and courage the success of the Institution is due. The bust is said to be an excellent likeness of Mrs. Higgins. The photographs of the students attending the Training College show a large number of keen and eager young women who will undoubtedly make an immense difference in educational work in the Island, when they go out carrying their ideal into practice. Mr. de Abrew writes that the Training College was Mrs. Higgin's chief aim in her mission; and it is now on a very good and solid educational and financial basis. The work is conducted entirely in Sinhalese, for that is the medium of instruction. English will no doubt be introduced presently so that the

teachers may be able to keep in contact with modern educational methods. The Board of Education is about to introduce English as well as Pālī and Samskr̥t into the curriculum for Training Schools . . .

*
* * *

I have received the Annual Report of the T.S. Building Company Limited, functioning in Sydney, Australia. It appears to be a very successful concern, and is evidently managed by Directors who know their work. The net profits for the year amount £2,711-10-8. The Directors recommend the payment of a dividend of 8% for the year 1928, and the carrying forward of a balance of £644-2-8, all of which seems quite satisfactory. This is the sixth Annual Report and Balance Sheet, so the property seems to have reached a stable position. I congratulate Mr. A. E. Bennett, the Secretary, and the Directors for their careful management of the property built up, and for its usefulness to the Theosophical Society in Sydney. It is essential in such movements that the Directors should be able and well-trained business men. So often people begin such a movement in a fit of enthusiasm and with no sound knowledge of business affairs. The Company collapses, and a good idea is denounced as impracticable. Enthusiasm is good for the driving power, but knowledge is essential for success.

*
* * *

Here is a good idea. I remember its being started at Adyar, I think by Dr. Mary Rocke, but I am not sure if it was more than a promise not to speak unkindly of any one. The padlock is, I think, a good idea, as it strikes the imagination and is a constant reminder if worn. The padlock might be closed, after the pledge is taken, and worn open for 24 hours, if the pledge should be broken. The idea in America was started by a well-known Theosophist, Dr. Armstrong in June, 1922. All that is necessary for

membership is to buy a padlock, open it and repeat the following pledge in the presence of three witnesses.

“I promise to try my utmost never to say an unkind thing about anyone, whether true or untrue.”

It is stated that there are many thousands of members, scattered over fifteen countries. May they multiply all over the world, till gossip and unkind speeches are forgotten things.

The new member sends his or her name and address to the Secretary. Wherever there are four people who wish to start a group, they can buy four padlocks and take the pledge in each other's presence. The pledge is to be repeated on every New Year's Day.

*
* *

The following telegram has been received from Dr. Stone in Ventura regarding the “Adyar Day” collection made by the U.S. Adyar Day Committee :

“Three thousand Dollars American collection”.

The collection, equal to that of 1928, represents about Rs. 8,170, which will be distributed as follows :

Rs. 2,500 to the Adyar Library

,, 3,170 ,, ,, Adyar Headquarters

,, 2,000 ,, ,, Order of the Brothers of Service

,, 500 ,, ,, Olcott Panchama Free Schools.

Rs. 8,170

America leads by a long way in these annual “Adyar Day” campaigns and we are deeply grateful for the help extended to our Headquarters and allied activities and the good wishes accompanying it. Grateful thanks go to our American Brothers for their great and steady help.

*
* *

The remainder of the Presidential Address is printed hereunder: (See p. 467, *The Theosophist* for February, 1929).

Headquarters

Our dear brother *J. R. Aria*, an ardent Mason, has departed to the great Lodge above. He served as the Recording Secretary of the T. S. for nearly twenty years. The gratitude of all of us has followed him to the other side of death. *Mr. A. Schwarz*, our admirable Treasurer, who performs the right duties of a Treasurer by wiping out deficits, looks up, for the time, the work of the Recording Secretary in addition to his own; and he is helped by Mr. Ganesan, a capable clerk, who was trained by Brother Aria.

We owe much gratitude to our Treasurer for his constant generosity. He always tries to hide himself away, but I really must, now and again, pull off the veil in which he seeks to shroud himself. He reconstructed the building which accommodates the Olcott Panchama Free School at Adyar at his own cost, and I opened it triumphantly, as though I had done it myself, but gave due recognition to the particular Master Builder concerned. The little village was very happy, and we have provided a playground for children in the adjoining land of the T.S. which marches with one side of the village.

Miss Neff is doing most valuable work for the future in her patient labour on the "archives" of the future. She quite succeeds to Colonel Olcott's interest in "archives".

Mrs. Rogers has joined the staff of workers at the Headquarters and has taken up the very arduous work of the Sub-Editor of *The Theosophist*. She is very helpful to me, but she cannot stay here very long, because her sons clamour for her return home. Well, I must grant that they have the first claim on her. So I cover my regrets with gratitude.

Baroness Isselmuden very kindly helps in the preparation of *The Theosophist*.

Mrs. Cannan, who was the Sub-Editor, is now in Britain and is doing admirable and continuous lecturing work for Theosophy and for India.

Mrs. Ransom has come over to Adyar to help for a short time in the work in the Theosophical Publishing House, which help is considered to be very valuable by Mr. Rajaram.

Mrs. Dinshaw has lately returned and is again giving her very efficient help in proof-correcting.

Mme. d'Amato looks after the comforts of the dwellers in Leadbeater Chambers, and makes them quite happy.

Mr. S. Rajaram has been the Manager of the Theosophical Publishing House now for many years. He has been carrying on the work against the inevitable difficulties, as National Societies, very rightly, more and more publish their own magazine in their own tongue. May I whisper that it would give me so much pleasure if every Lodge would take one copy of *The Theosophist* and, if possible, of *The Adyar Bulletin* also. Then I should feel that I could speak through *The Theosophist* to the whole world-wide Society which it is my duty and joy to serve.

Mr. J. Srinivasa Rao continues to be in charge of the Bhojanashala (The Indian Dining House). Twenty years of strenuous work is to his credit and he continues to be a devoted servant. [As our readers will see in this number, he has passed away to the Ashrama of our Masters by the sudden and swift opening, by murder, of the door into the higher worlds. He needed no "preparation for death," for he was a faithful servant of our Masters, and peace is with him. But we miss our comrade, as needs must be.]

Mr. Shah has been in charge of the Dairy, but has now handed it over to our largest customer, the Head Master of the Guindy School. Recently I have given him charge of the

ornamental side of the Headquarter's garden, and he has made our entrance road very beautiful.

Mr. Jassawala had been in charge of the extensive area of the productive side of the gardens as well as of the ornamental side. Hereafter he will be able to be more at liberty to improve the production of fruit and vegetables, which seems to be his special branch of work.

And there are other workers on whom Headquarters depends for its comfort. *Mr. Zuurman*, most efficient head of the Power House, ready to respond at any time, day or night, and Superintendent of the Engineering Department, and Messrs. C. Ramaiyya, and C. Subbaramaiyya, and C. Subbarayadu.

The now very excellent Laundry continues to be supervised by Brother *Mudaliyandan Chetty*, and his work has been successful, guided by his great devotion.

Miss Whittam is in charge of the general arrangement of the Headquarters, and keeps them very trim and neat. *Miss Parker* continues to help Mrs. Rogers and myself in my impossibly large correspondence.

Mrs. Jinarajadasa does splendid work in the Indian Women's Movement; she has a great talent for organisation and for inspiring others in her work. When I think of the difference in Indian women during the last nearly forty years, during which I have worked in India, I marvel at the vast reservoir of activity, created by Indian women and their few foreign co-workers, for the uplift of their country. India now has both her eyes open, and cannot long remain in bondage.

What I may call my personal staff is composed of *Miss Willson* who is attending to things concerned with my personal household, while *Mrs. Jinarajadasa* is helpful to me in how many ways I can't say.

Mr. Ranganadham, M.L.C., has brought to us by his residence here, a constant touch with the legislative side of Indian

politics, and helps very largely in popularising Svadeshi articles.

Dr. G. Shrinivasamurti finds looking after the health of every one in the Headquarters, such a pleasant task, that he insists that the pleasure is enough repayment for his ever-ready care.

Mr. Dwarakanath Telang has been lent by me to the T.S. in India, but we all regard him as peculiarly our own, and belonging to our family, wherever he is. He looked after the management of *New India* very effectively. I must myself be lacking as Editor, since I have been unable to keep up the daily, in spite of the first-rate staff which helps me: *Mr. B. Shiva Rao* and *Mr. Shri Ram* are both very able writers, Shiva Rao especially on Labor questions as well as on political, and Mr. Shri Ram being a fund of information on a very wide variety of subjects and reliable in all.

Mr. Raje, formerly a leading Accountant in Bombay, has now devoted himself to the financial side of *New India*, and I wish I had more money to hand over to his admirable accounts.

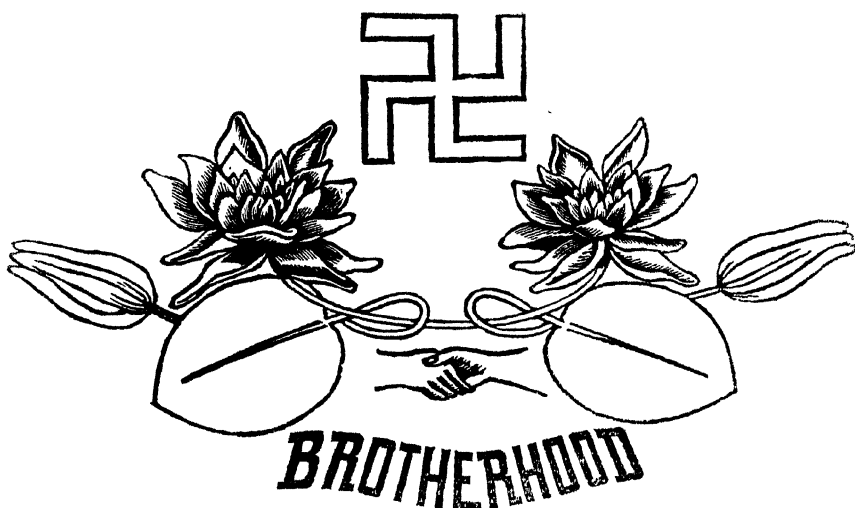
And what shall I say of the head of the Vasanta Press Mr. Sitarama Shastri, most admirable Printer, and of Mr. S. Rajaram, late Secretary of Kumbhakonam Municipality, and now the head of the Theosophical Publishing House? They really must keep on living indefinitely, as I should be lost, and the work would suffer, without them. My original trio, *Rao Sahab Soobbiah Chetty*, *Mr. Sitarama Shastri* and *Mr. Ranga Reddy* are my never failing helpers. [Dear old J. Srinivasa Rao was snatched suddenly away from us physically, but he cannot leave us.]

My beloved Brothers, C. W. Leadbeater and C. Jinarajadasa are doing splendid service to the Society, one in Australia and the other in Central and South America. We, who live among Theosophists can scarcely imagine the help and joy given to

those in far-off lands, when someone comes among them from the countries often visited by writers whose books are widely read, and who talks to them face to face.

And though he is not a resident and not a member of the Society, I must gratefully thank Sir C. P. Ramaswami Aiyar, K.C.I.E., for constant help by wise advice in public affairs and steady comradeship in political work. And another good comrade is the newly returned fellow-worker, the *Right Hon. V. S. Srinivasa Shāstri*, so balanced and so steady in toiling for India's Freedom. And eloquent *Sarojini Naidu*, now India's ambassador to the United States, is another true servant of India, whom I keep in my heart. But I must stop, for so many are kinder to me than I deserve. Never was a woman more fortunate in strong and capable workers, I think, than I. And some also in England, in other lands also: my very dear Brothers, C. W. Leadbeater, George and Rukmini Arundale, Graham Pole and his wife and Esther Bright, and Countess De La Warr, and Mrs. Sharpe and Lady Emily Lutyens, and others whom I cannot mention by name, but whom I love and trust. What shall I, what can I, say of my close tie with Krishnaji, whom I love and try to serve, carrying my thought to the far Himalayan Home, the source of what strength I have.

So now for another seven years of work, I suppose. I beg to remark that on October 1st, 1929, I shall have 82 years of life behind me, and there does not seem to be a statute of limitations. I hope some one will tell me when I show signs of senility, if I do not notice them myself.



LET US NOT SETTLE DOWN

By DOROTHY JINARĀJADĀSA

ON a very still day in mid ocean the sea lies flat and shining all round the ship—no movement on its surface—with the appearance of having been oiled, calm peace and hypnotic rest over the waters which reflect every gorgeous color of the clouds above and the lines of the ships sailing over it. But beneath, this colored, placid, smooth surface, extends down and down the depths of the ocean, full of life and death, seething activity, potential power. And only the whisper of a breeze is needed to skim over the surface of the ocean and all the calm, reflecting placidity is gone and life is stirred, movement ripples from horizon to horizon, activity and power are manifest above and beneath,

This picture to a certain extent represents the Theosophical Society to-day, and by the Theosophical Society I do not mean so much an organisation as the great corporate body of individuals that make up the Society. For is it not true that of very many of us it may be said that we have been as a placid glassy ocean surface, reflecting without knowledge what we have been told, getting our thinking done for us, our beliefs, our doctrines, our ideas, our expression from above, from those, may be, with much more wisdom than ourselves, but it is *their* wisdom not our wisdom, *their* revelation not our revelation, *their* statement of an idea, *their* seeing of a vision, and it is not *ours* until we ourselves make it so, when from our own intuition, our own centre of Truth and Reality we can affirm. This I know to be true. But now over the surface of our secure, reflecting soul life is blowing the wind from heaven.

Krishnaji and his teaching have come to the Theosophical Society as a breeze, gently at first, then the force, the power of his message growing and swelling and rushing over our placid surface calm. Our reflected clouds are broken up, our dreams disturbed, our ship of security is tossing on the waves. The wind has made us wise, blowing over our souls.

In these days of heart searching, many are seeking for Truth and Light and ask: "What is Theosophy? What is the work of the Theosophical Society?" With spaciousness we answer that Theosophy is God's Wisdom, and the work of the Theosophical Society is to give to the world the knowledge of that Wisdom. Theosophists are seekers of the Truth, and Theosophy the great universe for the search. The Theosophical Society is a society for exploration but not for settlement. Always the quest is our work. When a Theosophist finds a new mountain peak, or discovers an electron or a parasite on a moss, a new god or a spiritual value, the discovery is a gift to the world, to be used or rejected as it is

found helpful or otherwise. But the Theosophist and the Theosophical Society go on exploring, wondering, seeking, knowing that the whole of Truth can never be found, that the end of the way is far ahead ; but continual search and inquiry reveal the ever growing and increasing splendor of the conscious knowledge of Life giving joy, hope and peace to the seeker.

When the Theosophical Society ceases to carry out its dharma of exploration then (to my mind) it fails in carrying out the object for which it was started. Colonel Olcott once said in speaking of the Theosophical Society :

Its object is to enquire, not to teach . . . Theology meant the revealed knowledge of God and Theosophy the direct knowledge of God. The one asked us to believe what someone else had seen and heard, and the other told us to see and hear what we can for ourselves.

But of late it has happened that when some aspect of Truth is unveiled and offered with rejoicing to the world, many Theosophists, instead of going on, have settled themselves down, built up their huts, their creeds, their dogmas, their temples or churches, made their standards of belief the criterion in judging belief in others as true or false. They have ceased to explore, they have settled.

And it has happened that the seeker after Truth has come to the Theosophical Lodge to find the Wisdom, and it is offered to him wrapped up in a creed, free, enlightened and refreshed, but nevertheless a creed, surrounded by traditions from which with heart searching, and probably pain of mind, he has torn himself away. Creeds, churches, temples are good and even necessary for the helping of humanity along the hard road, even dogmas and traditions may have a hory usefulness for many ; but the work of the Theosophical Society is not with these things. Its work is to bring light to the soul that is casting off the fetters of orthodoxy and theology, that is seeking for freedom, a Light that will

illumine the long path that leads to Life, not as a little torch-light flickering here and there, but as a great beam that floods with radiance the vast field for the search.

Each Theosophical Lodge should be a place where every person with a big idea comes, knowing that he will be received there with sympathy and understanding, though not necessarily with agreement for his ideas. Probably no restatement of the objects or principals of the Theosophical Society is needed, but only a renewal of the determination of every member to really apply to his or her personal life, and to carry into the life of the Lodge, the fine statement regarding what Theosophy is and the Freedom of Thought which appears each month in the last part of THE THEOSOPHIST magazine. There the purpose of the T.S. is summed up as teaching man "to know the Spirit as himself". And the summing up of Krishnaji's teaching to the world is:

Because I am Life, I would urge you to worship that Life, not in this form which is Krishnamurti but the Life which dwells in each one of you.

To lead humanity to this glorious realisation is the happy privilege of the Theosophical Society; and the members of the Society, as once said the Master K.H., are to be: "Warriors of the one divine Verity."

OUR chief aim is . . . to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.

—THE MASTER K. H. in *The Mahatma Letters*, p. 53.

FIFTY YEARS' GROWTH OF THE T.S.

By A. HORNE

VERY often we can get from a graphic chart more information than is conveyed to us by a table of figures: a curve helps us visualise a set of facts, and at the same time enables us to analyse our information and draw interesting inferences.

This is exemplified by the accompanying chart, which illustrates the growth of the Theosophical Society between the years 1878 and 1924. Though the Society was officially organised in 1875 it apparently took some years before the number of lodges began to increase.

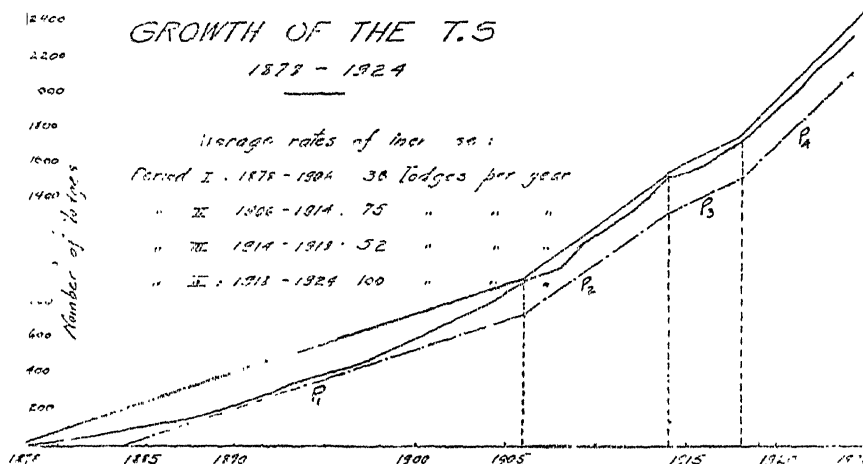
In the curve, the number of lodges is plotted from year to year, the information being taken from the 1924 General Report, as submitted at the 1924 Convention, and representing the total number of lodges in the world T.S.

To those unaccustomed to the reading of graphic charts, I might say that a horizontal straight line would indicate that the number of lodges has remained stationary throughout the years. Similarly, a rising straight line would indicate that the number of lodges has risen from year to year in a steady incline, the growth being gradual and even, the number of *new* lodges joining the organisation being the same from year to year.

In our chart, however, we find, not a straight line, but a convex curve, indicating a sharper rise, a more rapid growth, than would be indicated by a straight line. In other words,

not only has the T.S. progressed through the years, but it has progressed at a continually rising rate. This is interesting, and significant.

Another interesting point disclosed by the curve is that, while it ascends smoothly enough for a while, we notice a decided break in 1906 when, for two years, instead of increasing at the same rate as previously, the rate is somewhat diminished. Then a sharp rise brings it within a year to the same position the curve would have occupied had the break in 1906 not occurred at all. This point becomes interesting when it is remembered that in 1905 came the secession of the American T.S. from the organisation.



Another break in the continuity we notice in 1914, at the beginning of the great War, when the organisation, though still increasing in the number of lodges all over the world, was not increasing at the same rate as heretofore. In 1918, at the close of the war, we find "business as usual," with the curve rising at even a higher rate than during the pre-war period.

Just how the increase has been going on is shown in the dash-and-dot lines $P_1-P_2-P_3$ and P_4 , which are really "average" lines, showing the average rates of increase for the four periods mentioned.

The first line, representing the period 1878-1906, shows an average increase of about 33 lodges per year. During the second period, 1906-1914, the increase is more than twice as rapid, an average of 75 new Lodges per year being shown as having joined the organisation. Actually, the number of new Lodges was greater than is here indicated, since many Lodges were dissolved during that period. The curve, of course, only shows the *excess* of new Lodges over those dissolved, and not the actual number of new Lodges formed. After the war, we find the rate of increase averaging 100 Lodges per year, three times as great an increase as was manifested during the first period mentioned.

The significance of these facts is that the T.S. is undoubtedly filling a world need, when, in spite of the evident materialism of the age, it can show such a continual increase, an increase which, moreover, is continually increasing on itself; an increase which is somewhat analogous to compound interest, as compared to simple interest. It is a healthy curve, and indicative of the increasing service that the T.S. is performing. When that curve will have reached a saturation point, and will begin turning back on itself, becoming concave instead of convex, turning down instead of up, it will be a sign of the mission of the T.S. beginning to approach its close on earth. May that close be long delayed, is the fervent hope of the writer.

THE PURPOSE OF IT ALL ¹

By CHAS. E. LUNTZ

I want to preach the gospel of the present in contradistinction to that of the past and of the future. The world seems to be divided into two principal classes—the forward-looking and the backward-looking—those whose gaze is ever fixed on the future yet to be and those who mournfully live in the past. The former class of course is praiseworthy—the latter to be eschewed; but still there seems room for—I will not say a third class—but for the forward-looking to take time as they progress through life to look around as they go and take fullest advantage of the present. While looking ahead to the joy that is to be—while retrospectively over the joy that was—may we not instead of hastily pressing forward, linger awhile over the joy that is?

If we are of the backward-looking variety and love to rhapsodise over the dear departed days, let us think if ten or twenty years ago we really were so thoroughly satisfied with life. If we could be transported back to this very moment twenty years ago and live through a few of the scenes which seem so romantic to us as seen through the glamor of the intervening years, we should find nothing extraordinarily gladsome about them. We should find ourselves probably in a similar state of mind to what we are now—either moaning over past glories or looking forward to joys to come—ignoring the present then as we ignore it now.

¹ A public lecture given in 1927, at St. Louis, U.S.A.

Stop to think. This is the future we looked forward to so hopefully twenty years or ten years ago. This is the past we shall look back upon so longingly ten or twenty years hence. Then why not live it to the full now while we pass through it. That is what we must do if we would live our life as Nature means us to live it, gaining the full value of each experience, whether it seems good or evil, as it comes to us.

The larger part of the after-death condition—the time spent between incarnations—is employed by the ego in correlating the causes and effects of the physical life just closed. He surveys the various experiences of the personality that represented him and takes infinite pains to understand the inner reasons for every experience that occurred. And being an Ego with sources of knowledge and wisdom open to him far beyond the reach of ordinary man on the physical plane, he “gets the straight of it” too. He sees how wrong done, perhaps a thousand years ago or more, is responsible for some apparently unmerited suffering which clouded the life recently ended. The full benefit of this introspective work he will reap in his next physical life when he returns with additional faculty generated from the essence of the previous life’s experiences which the Ego has absorbed into the warp and woof of his being. But why wait until then to learn these lessons? That will mean kârmic disabilities removed in the next life, but I take it that all want them removed in this. If poverty, hardship, physical weakness, uncongenial conditions are our lot because of some lesson they are expected to teach us, we will want to learn the lesson at once and get these obstructions out of the way. For we must get it out of our mind that any given piece of karma has only one thing to teach. Nature does not waste experiences in that way. Nature does not waste anything in fact—all her creations serve a variety of purposes. A tree, for instance, may bear nutritious fruit which in itself justifies the tree’s existence, but it does more

than this. Its wood is of value to man ; its branches and leaves form the abode of birds and insects. Its roots also teem with living things. Even its shadow casts a grateful shade to protect men and animals from the glare and heat of the sun. This versatility of purpose is everywhere in evidence and it is unlikely that in the realm of circumstance which equally is under control of natural law, we shall find Nature any less satisfied to get the last ounce of use out of the karma she bestows.

I have tried to arrive at the purpose Nature has in mind in her distribution of both good and bad karma. We will first take the so-called "evil" karma. What is its full purpose? Punitive, says the old school; corrective, rejoins the new. Nature does not punish—she only corrects. May I venture the thought that Nature's purpose is both corrective and punitive? While she corrects she punishes and very rightly. If A kills B, A should assuredly be corrected—taught that it is wrong to kill. Karma takes care of that by bringing him to a violent and painful end either in the same or some subsequent incarnation. A corrective, truly, but surely a punishment too, and is it right that he should escape without punishment? I can think of many very unpleasant experiences I have had which I now recognise were correctives of the very highest value. They were none the less punishments at the time. Should it be otherwise? Even in the lowest strata of human society the ability to "stand up and take punishment like a man" is the most highly esteemed virtue and it is a virtue. It teaches what? Endurance if nothing else. We now have a threefold purpose of adverse karma :

1. Punitive,
2. Corrective,
3. Endurance.

And it serves these purposes from the very beginning of human history. Even the cave man, the earliest animal-like

creature, was reached by karma in so far as these three objects were concerned. And everybody is to-day. We are punished for our delinquencies—we are corrected by the punishment and taught to do better—and we learn, if nothing else, at least endurance, though this is far from being the highest of virtues. Still we must learn it, for certain things have to be endured for a while before we can change them by effort. Everything can be cured in time but until the curing process has taken effect it is highly desirable to learn how to endure.

After man has grown tired of mere passive endurance, sometimes miscalled resignation to the Will of God, what follows? Effort—and that is the true Will of God. Effort to change intolerable conditions—the effort that has wrought every great advance in human history. By this I mean physical effort combined with prudence, fore-thought and exercise of the reasoning faculties. Our psychology has not yet put in appearance. The four intents of karma so far enumerated—Punitive, Corrective, Stimulator of Endurance, and Effort—are the four exoteric purposes, we may call them. And it is these four purposes only that karma accomplishes with the vast majority of the human race.

But we may feel certain that karma has higher objects in view in addition to these. How many more purposes should we seek for? Nature always seems, in our world at least, to work in sevens. I am not trying to drag in an occult number just to be mysterious, but observe: There are 7 notes to the octave. You cannot conceive of there being any more or any less than just 7. So, too, there are 7 colors in the Solar Spectrum. There are also 7 days in the week. There are other natural events which are based on this septiform system and of course in occultism the number 7 is of primary importance—7 principles (or bodies) of man, 7 planes, 7 subdivisions of each plane which in turn are redivided into

7. We have plenty of precedent for expecting that Nature probably has 7 main purposes to accomplish with each piece of karma allotted. I have assumed that and have sought for the other three.

I do not think we need seek far for the fifth. Surely this is vision, the importance of which runs like a golden thread through all our psychological teaching. It is not aroused in the multitude but the man of vision is ever in advance of the multitude. And what is vision? It is that faculty of the intuition or higher mind which images conditions as they may be in the far distant future—not the conditions of to-morrow or next month or even next year. Ordinary foresight based on physical experience may visualise these but the vision which sees success when physical eyes observe frowning failure on every hand—the vision which sees a city where looms only the desolate plain—the vision which recognises surpassing ability where the superficial observe only mediocrity or fanciful theory.

Adverse karma will develop vision in the more advanced of the race—the vision that desperately leaps all barriers of common sense and probability, if you like, and shouts exultantly; “It can be. Impossible as it seems this thing can be overcome, this condition changed.” It takes vision to see like that. But something further must be evoked if what I deem to be the sixth object of karma is to be achieved—faith. Vision says “It can be done,” but faith says “I can and will do it.” Few have vision but fewer still have faith. Men with vision said “The aeroplane is a possibility,” those without said “It cannot be done—there have been many failures—better not attempt it.” Orville Wright said, “It can be done. I can and will do it.” He did it. He had vision but also faith. Aviators with vision admitted the theoretical possibility of a non-stop flight across the Atlantic, Lindbergh with vision plus faith, did it. Faith in ourselves,

in our ability to attempt the seemingly impossible and succeed, are the higher lessons of karma. Shall we not try to learn them?

And the 7th object. Surely there can be only one thing more that Karma has to teach us and what can it be but understanding—a comprehension of the purpose of it all? When we have learned that, together with the other six lessons, we must have everything that adverse karma has to teach us.

And good karma. Well, first I think to test our reactions, for surely it is harder to stand up under prosperity which tempts us to take things easy, than under adversity which goads and lashes us to effort. Second, of course, good karma is compensatory, it is in the nature of an earned reward for good achieved. Thirdly, I think, to teach man gratitude, a hard lesson to learn. Most men take good karma as their just due, but cry out to Heaven at the injustice of the evil which befalls them. Yet it would be well to remember the words of the Master, "The wise man knows that all good work is done by God alone". Be grateful if good karma comes to you, for the God in you has done good work.

And fourth, I think good karma comes to give us a chance for cultural development. For while this can be achieved in the face of a struggle for existence, it seldom is. Culture as a rule is the product of a leisure made possible by ample means. Culture to the fullest extent implies travel, implies a study of the best in art and literature, the customs of other nations. Nature intends we shall all, in her good time and as we earn them, obtain these opportunities necessary to the production of the perfect man, and this is one of the big things the good karma of prosperity permits.

For the rest, I think the next two objects of good karma are the same as evil karma except to arouse these things for the benefit of others instead of for ourselves. That we shall devote our means with Vision and Faith to some altruistic

project for the help of the Race. And the final object—understanding—must surely be the same for all types of karma, for understanding is equally necessary with good as with so-called evil.

These verses by M. M. Baker—"The Great Law"—so perfectly sum up THE PURPOSE OF IT ALL, that I close with them :

I ask no good where'er I go,
That I have not by service won ;
Nor ask that any joy shall flow
Into my life, if I to none
Have given joy. I cannot draw
From empty store—it is the law.

I hold this true, it is my creed
Within me lies my heaven or hell.
It is but my own thought and deed,
I build the home where I must dwell ;
A marble mansion—tent of straw,
I am the builder—'tis the law.

My harvest in the yet to be
Is that which here and now I sow.
I am uplifted and made free
By that of wrong which I outgrow.
If life-lines I distorted draw,
I must erase them—'tis the law.

I weave the garments I must wear,
If beggar's rags or robe of king ;
'Tis I the warp and woof prepare,
'Tis I alone the shuttle fling.
No one for me can thread withdraw—
Myself alone—it is the law.

My Savior is the good I've done ;
From this alone my heaven is grown.
My crown, the love that I have won
And deep within is God enthroned.
I to myself shall surely draw
That which is mine—it is the law.

None questions but the voice within,
And mine accuser is my soul.
My judge is that stern discipline
That ever seeks to make me whole.
I cannot from this court withdraw—
I must bear witness—'tis the law.

TWENTY YEARS' WORK

(Continued from Vol. L, No. 6, page 583)

OF her tour in America Mrs. Besant writes :

July 24th, 1909, dawned grayly—Sūrya Deva has not smiled much on England this year—many friends gathered at Waterloo to bid farewell. At Southampton by Miss Green's good offices, the friendly word of the American Consul, and the kindness of the American Line, I found myself transferred from my modest stateroom to a large and comfortable one, wherein I spent nearly all the time of the crossing. The Atlantic was not kind—it rarely is—but the complete rest was pleasant after all the crowded work, and I read George Sand and found time to furbish up the printer's copy of the *London Lectures*, thus getting them off my hands. The weather remained cold and cheerless until we were within thirty hours of New York, and then the sun peeped out. The sunshine was brilliant as the *Philadelphia* drew slowly alongside the dock on July 31st, and a crowd of friends with kind faces and outstretched hands greeted me, to say nothing of four or five cameras avid for photographs for the press. Mr. Warrington and Mrs. Kochersperger took me to the Park Avenue Hotel, which is both charming and quiet, with a central court filled with trees and flowers and a gallery running round it, in which meals are served. We eat our simple meals of vegetables and fruits in these pleasant surroundings.

There was the usual gathering of reporters an hour after my arrival, and the interviews reported in the Sunday papers

were less inaccurate than many I have seen on other visits. Knowing that the New York reporter must have something out of which to make fun and construct big headlines, and wishing to avoid subjecting serious and sacred matters to airy ridicule, I meekly offered up a respectable and harmless ghost to the wolves of the press. As I hoped, they all fell upon him, tossed him about, worried him, jeered at him; and, satisfied with this to lighten up their work, they recounted more soberly the matters I wished treated with respect.

On Sunday afternoon we held a Masonic meeting for the initiation of two men and a woman, the Deputy of the Supreme Council in the United States having fraternally granted me the power to act within his jurisdiction. An interesting and wholly unexpected item of the ceremony of my formal reception as a high Official of the Order was the singing of a hymn written by myself in days long gone by. A photograph was taken after the closing of the Lodge, to add to the lengthening series of pictures gathered from many parts of the world as the movement spreads.

On Sunday evening I had a long and very interesting interview with the Rev. Joseph Strong, President of the American Institute of Social Service. The object of the Institute is to gather information on all economic and social questions in all civilised countries, to tabulate it, and to place it at the disposal of any who need it, in order that experience may be made common property, and mistakes made in one land may be avoided in another. The conception is a noble one, and it appears to be carried out with much self-sacrifice and great ability. Dr. Strong hopes to visit India ere long, and desires to help in the prevention of evils which have so far accompanied the introduction of the Western industrial system wherever it has gone. He wishes to place at the disposal of the public the information which would enable India to utilise any advantage that modern methods may bring

her, and to avoid the mistakes into which Western countris have fallen. Dr. Strong thought that our T.S. Order of Service and the Order of the Sons and Daughters of India might find useful much of the work of the Institute, and might be willing to co-operate in its extension to India ; also they might be able to send him much valuable information. His useful work certainly deserves our sympathy and help.

There was a meeting of all the New York Lodges on Monday in the Carnegie Lyceum, and the members mustered in force, though many are out of town at this time of the year. I spoke to them of the new sub-race and the coming of the Great Teacher ; and it was good to see the intent interest and to feel hearts thrilling in answer to the thoughts expressed. But I felt a little sad at the absence of a few faces, faces of those who have fallen away from the promise of their earlier years in the Society, and who have rejected the great opportunity offered in this happy time.

Walking along Madison Avenue to look at the old home of the Section, I thought to myself, "How fond Judge was of New York." "And am still," said a quiet voice ; and there he was, walking beside me, as he and I had so often walked in the nineties. He will help much in the work of this tour ; for he loves the American people, and is ever eager to labour for their benefit. A lecture was decided on at the last moment for Newark, and we crossed the river. To my surprise about 500 people gathered in spite of summer weather and the short notice, to listen to a lecture on "The Power of Thought". On the following day, the New York Lodges, greatly daring, had taken the large Masonic Hall for a lecture on reincarnation. I had not intended to lecture in New York, as August is not a lecturing month. However the Hall had been taken, and I could not refuse. A furious rainstorm set in, worthy of India, and the streets ran with water. But despite August, and the absence of "everyone,"

and the drenching downpour, the Hall was well filled, and the wetness did not exert any depressing effect on the interest of the audience. It was all eagerness, life, intentness; and I felt that the tour had begun under the benediction which has been on the work since it started this year in London.

Syracuse, Rochester and Buffalo held Lodge meetings and public lectures. At the latter place an untoward incident occurred, which Mrs. Besant thus describes:

The local representatives of the Scottish Rite had let their hall for the lecture with a written agreement, and had received payment. The day before the advertised meeting, they decided to close the hall and gave no notice of their intention. The Lodge heard of it late that day, unofficially, and were compelled hastily to hire another hall, and on the following evening to post members at the doors of the Masonic Hall and send the public to the other. Masons are supposed to be just and upright; but that is evidently not the rule of the Buffalo Scottish Rite members of the fraternity, who have dishonored by their breach of faith the knightly degrees they nominally work. They cannot even have learned the most elementary meaning of the square and compasses, taught to the rawest apprentice. Perhaps they resented the coming of a woman Mason and wished to show how ill masculine Masons can behave. But I was not going to lecture on Masonry. May they some day learn what Masonic honour means, and not show their fellow townsmen so bad an example! However, they did not prevent our having a very good meeting, as they did not succeed in keeping their secret and in leaving us to find the doors locked when we arrived. We ought to have a Co-Masonic Lodge in Buffalo, if only to set a better example.

En route to Buffalo, we had the delight of seeing for a few minutes the tumbling glory of Niagara. Hideous buildings are rising round the Falls and spoiling nature's wondrous

handiwork ; and for the sake of gaining a source of power one of the wonders of the world is being marred. For thousands of years it was safe in the care of "savages"; only "civilised" man recklessly spoils the beauties nature has taken ages to build. We ran through the fertile plains of Canada, after crossing the stream from the Falls, only returning to the States at Detroit. Quite a crowd of Canadian members met us on the Canadian side and crossed with us. The lecture at Detroit was given at "The Church of our Father," a fine building; the attendance was very large. As I went on the platform the whole audience rose, as though we were in India, a sign of courtesy very rare in the West. Another half-day's travel carried us from Detroit to Grand Rapids, through the rich orchard lands of Michigan. Grand Rapids had one pretty peculiarity I had not seen elsewhere : most American towns are very brilliantly lighted, and shops and places of public entertainment have dazzling signs in electric lamps, as though it were a monarch's birthday ; but Grand Rapids had rows of lights across its main street, like a festival of lanterns, and the effect was very good.

On August 11th, we reached Chicago, and had the pleasure of greeting warmly the worthy General Secretary, Dr. Weller Van Hook. We had a very full meeting of members that evening, and an E.S. gathering on the morning of the 12th. There was the usual rush of reporters, *The Tribune*, as on my last visit, being peculiarly untruthful. Its reporter described me as seated at luncheon before a lobster, claws and all ! This was stated as seen through a crack in the door. To describe a dish of peas and two baked potatoes in this way seems to argue some imagination ; but, as a non-corpse eater of twenty years standing, I should prefer not being charged with this particular vice. The public lecture in Chicago drew a large audience, intent from the opening to the closing words. We had to go straight from the hall to the railway station, to start for

Duluth, at the head of Lake Superior; on we went through the night and until noon next day. We are in the lumber country, where great logs are rolled down the banks into the river and, chained together, closely packed, are drifted by the current to the point of shipping. Duluth has a splendid natural harbor, and from it is shipped the ore which at Pittsburgh is changed into steel, and to it is shipped the coal from Pennsylvania; into it pours the grain from the fertile Western States, to be loaded into vessels that carry it to a hungry world. From here to Buffalo there is a clear waterway through Lakes Superior, Huron, Erie, till the passage to Lake Ontario is barred by the Falls of Niagara.

Lecturers have not found warm welcome at Duluth, which is more interested in lumber and shipping than in philosophy; nevertheless a body of Theosophists have gathered there, and there are two Lodges, one on each side of the dividing river which separates Duluth from Superior. Mr. Jinarājadāsa has been here lately, and attracted audiences of 200 people—twice as large as one which gave scant welcome to a well-known Arctic explorer, who remarked that he had gone nigh to the North Pole, but had found nothing so frigid as Duluth. Mr. Jinarājadāsa has become very popular in the States for his lucid and attractive exposition of Theosophical ideas, while his gentle courtesy and quiet reserve win him admiration and respect. However, Duluth, despite its reputation, treated us exceedingly well, the hall seating 500 was crowded, and the audience was interested and sympathetic, the very reverse of frigid. Doubtless Mr. Jinarājadāsa's work had prepared the way for me.

Dr. James, Dean of the College of Education in the University of Minnesota, met us at Duluth and shepherded us to Minneapolis, where we found a pleasant resting-place in the lovely home of Dr. Lee, one of the professors of the University. The house is on one of the high banks of the

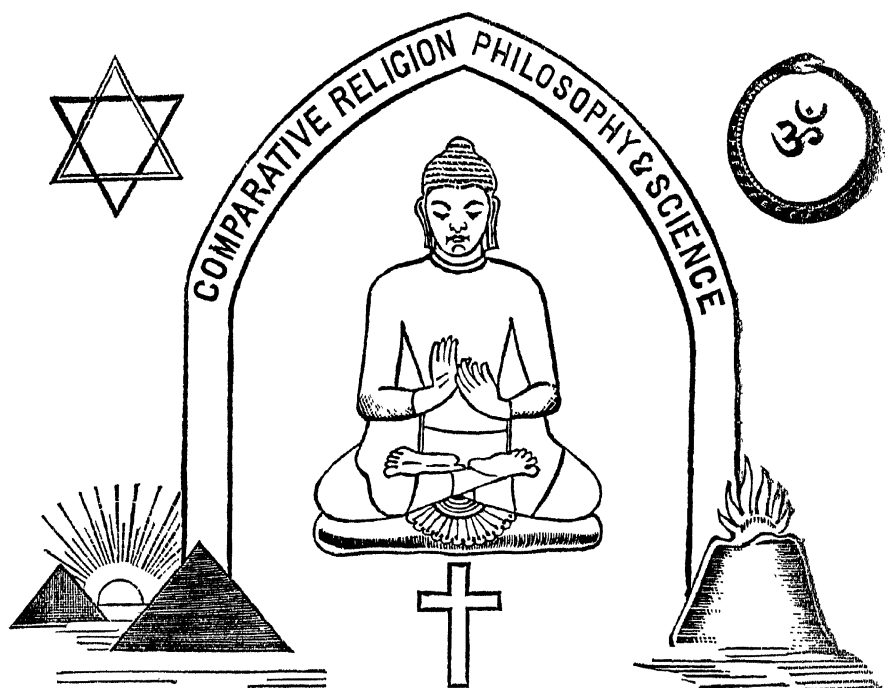
Mississippi which curves round below ; and for a moment I thought of my beloved Gangā, only the bank opposite was tree-covered, instead of being faced with ghats and crowned with temples. Love sometimes sees resemblances which are faint, and it may have been the heart more than the eyes that fancied Gangā where Mississippi rolled. We drove to St. Paul's, the twin-city in the evening, and I lectured on "The Power of Thought". On Sunday some 2,000 gathered to listen to "Brotherhood Applied to Social Conditions". Another good audience to hear of "The Coming Race and the Coming Christ"; and then a train journey across 1,128 miles of prairies into the Rocky Mountains to Butte, Montana, the richest hill in the world.

There is something fascinating to the imagination in the thin line of rails flung across prairies, and the wires that span the Rockies and knit together men in distant centres. As the train rushes onwards, it masters distance and unites what Nature has disjoined. A cloud-burst had happened and there was a wash-out, and one of the pairs of rails hung disconsolately downwards, unsupported. We went cautiously by, feeling our way, lest our rails should follow suit; but stalwart men were at work, repairing the damage wrought by the rebellious element, with the cool skill of the Americans, handling the puzzles offered by nature with the calm born of knowledge and the deftness born of habit. Butte was reached some three hours late, and we met with a warm welcome in that copper-smelting city. On the next morning to Helena, the capital of Montana, a city of scattered houses and green trees, nestling in a cup in the mountains. The interest shown by the audience was a marked feature, here as elsewhere. The minister of the Unitarian Church in which the lecture was given introduced me in friendly fashion.

Again the train claimed us, and we slept ourselves into Spokane, over 381 miles, through scenery hidden by the veil

of darkness. The sun rose on a very beautiful landscape of mountain, forest and lake. The Spokane Lodge is a very active one, but works against a hitherto unfriendly press. Let us hope it may be made less hostile by the present visit; at any rate, I wrote a brief article on *Theosophy, its Meaning and Value*, for a good weekly journal named *Opportunity*. There was a large evening gathering to which the subject, Reincarnation, was evidently quite a new idea. The listeners became interested; and it may be that a few will begin to think and study. We left for Seattle, and after twenty-two hours in the train I had to rush to a hotel, wash, dress, and straight off to lecture at 8 p.m. But the journey was a pleasant one, as the train ran through fine scenery, crossing the Cascade Mountains. It was interesting to see the line of rails zigzagging backwards and forwards as we climbed higher and higher, and to pass through an area which a great forest-fire had swept. Tall and black stretched the trunks, here and there high in air, while others lay prone on the earth, where Agni, Archangel of Fire, had laid waste the forest; and over the blackened waste Mother Nature had followed hard on the heels of the fire, fair flowers had sprung up in her footsteps, green grass waved, and young fir-trees were rising; for Nature will not long endure aught that is ugly, and kisses into beauty new life that adorns what her forces destroyed. When will man learn from nature that beauty is the divine law of manifestation, and that nothing which is not beautiful can or should endure?

(To be continued)



SHELLEY ON THE WILL

By JAMES H. COUSINS, D.LIT.

THE poetical expression differs from the philosophical in that it is mainly creative; that is, it speaks less with regard to logical relationships and historical sequences than to relatively self-complete emotional and mental experience and conviction. The philosophical mind works over the

¹ A lecture in the Brahmaildyā Ashrama, Adyar.

materials gathered by history, and rearranges them, sometimes to a plan that produces what scholarship regards as a new system but which is in fact only a permutation of philosophical tradition with an individual extension or modification. The poetical imagination does not trouble itself with minor responsibilities of history save to the extent that they may serve its creative purpose. From the necessity of its own radio-active nature it propels its conviction outwards and upwards through the mental and emotional materials at its command, and whirls these materials into a world of its own which moves luminously between heaven and earth, its elevation and luminosity depending on the quantity of the material of the heavens which it absorbs, and its continuity on its proportion of the earthly elements which it carries with it.

With this difference between the poetical and philosophical methods in mind, it may seem unfruitful to subject the works of one of the most poetical of poets to an examination for what they may yield to a philosophical study. But, in so far as poetry and philosophy are worthy of those titles in their highest sense, they are both related to reality, the one rising from and through it into imaginative expression, the other approaching it through an increasingly intelligent understanding.

There is, it is true, a gulf fixed by ordinary literary criticism between poetry and philosophy; but the gulf is closing across, and before long the passage from one to the other will be cleared of the obstructions which the human mind has allowed to be put in its path in the form of unquestioned notice-boards. The future elimination from the study of philosophy of argumentative details which are diminishing in importance as the mind of humanity increases in intuitional capacity, and the co-ordination only of valuable individual contributions, will bring to view the creative element that

is present in the philosophical process though not generally credited to it. At the same time poetry will rid itself of the restriction which has been put on its intelligence through over-emphasis on feeling, and will be valued as much for what it says as for how it says it.

In both of these elements of a full expression, the æsthetical and the cognitive, the poetry of Shelley is specially rich, but the first does not here concern us. Intellectually his poetry stands among the highest both in the sense of the "fundamental brain-stuff" that spreads like invisible but sensible threads through the tegument of the best poetry, and in the sense of the explicit exercise of the contemplative mind on the problems that challenge it from without and within. There are passages of Shelley's poetry so full of that intelligent comprehension of reality which we call truth, that they are capable of as elaborate commentary, in exposition of their significances, as passages in the *Vedas* and *Upanishads*. But so distinctive at all times, so frequently brilliant, is Shelley's poetical expression, that it has obscured the philosophical purport and import of his poetry even to some of the finest minds in literary criticism, who, "blinded by excess of light," have refused to take seriously the recorded facts of Shelley's intellectual interests and the declarations of his wife as to the place these occupied in his creative imagination.

It is not within our present purpose to deal with such passages. Our immediate work is to gather from the whole body of Shelley's poetry certain passages which bear on the matter of the volitional faculty of humanity. This will not only make a valuable contribution to the synthetical study in hand, but will also, more impressively than single passages on a single theme, demonstrate the constant preoccupation of Shelley's higher mind with the deepest problems of human nature.

First, then, as to Shelley's idea of the source of the Will. In *Prometheus Unbound*, Asia, the wife of Prometheus, questions Demogorgon, the Spirit of Eternity, as to who made "the living world" and "all that it contains". The answer is: "God, almighty God." Here the living world is not the general realm of nature, but the special realm of human nature, the psychological world in which the drama moves. "All that it contains" is set out as "thought, passion, reason, *will*, imagination."

It is not always safe to look for an exact correspondence between physical and intellectual form in poetry, though in the highest poetry the proportion of agreement is always large. But if one broods over the passage referred to; if one notes the different orders in which the powers of humanity might have been set out without disturbing the metre of the lines, showing that Shelley was not forced by technical necessity into his order, but chose it; if one ponders on his differentiation of thought and reason and his interposition of passion (strong feeling) between them; one can hardly escape the conviction that in "thought, passion, reason, will, imagination," the poet has built up a psychological scheme in ascending importance, from the external perceptive process which is commonly called thought, to the highest human power, the creative imagination, with will as its first step towards fulfilment. If this be so (and there is much to justify it to the attentive student of Shelley) then he places the will among the highest human faculties, a step only removed from its celestial source.

But this catalogue does not complete the psychological equipment of humanity. All the capacities thus enumerated are of the positive order. They are truly "powers," and they are properly conferred on humanity by that aspect of the universal being which Shelley calls "almighty God". It would be surprising indeed if the extraordinarily balanced

mind of Shelley left them with their purely masculine atmosphere. But he does not. Asia continues her questioning of Demogorgon :

Who made that sense which, when the winds of spring
In rarest visitation, or the voice
Of one beloved heard in youth alone,
Fills the faint eyes with falling tears which dim
The radiant looks of unbewailing flowers,
And leaves this peopled earth a solitude
When it returns no more ?

Demogorgon replies : " Merciful God." Now this is a capacity of quite a different kind from those already enumerated, a sensitive responsiveness of the feminine order to some inner relationship with that universal being which equally animates nature and humanity. This is Shelley's expression of the whole æsthetical capacity of humanity, the element in its equipment which, in the special form of love, is not only a means to the fulfilment of the will in action but is in the end, as we shall see later, its best inspirer and guide. It is properly conferred on humanity by that aspect of the universal being which Shelley calls " merciful God." This adjectival distinction is not for literary variety. On the other hand, if Shelley had desired only emphasis he could have repeated the adjective " almighty". The distinction is an indication of Shelley's alertness to significances and his care in expressing them, and we dwell on it here because of its bearing on other expressions that point towards our subject. It is not wise, in the case of most poets, to strain verbal significances, but in the case of Shelley it is wisdom to listen carefully for the overtones and undertones of even single words. Another point in the passage under consideration, not closely related to our special study but bearing on Shelley's general thought is that the call of nature and humanity to the responsive individual is to something beyond both. The spiritual nostalgia induced in the individual is a purely subjective state. The lowers do not feel the pain nor the earth the loneliness that

they invoke. The flowers remain unbewailing ; the earth remains peopled. We shall return to this matter of the neutrality of man's environment.

No student of Shelley's poetry will raise the objection that these statements of a dramatic presentation cannot be attributed to the dramatist. The whole object of *Prometheus Unbound* is to embody Shelley's doctrine of the liberation of humanity through love. Still, it will add assurance and clarity if we quote from Shelley's prose his explicit statement as to the source of the will and the interaction between the general and the individual will.

We live and move and think ; but we are not creators of our own origin and existence. We are not the arbiters of every motion of our own complicated nature ; we are not the masters of our imaginations and moods of mental being. There is a Power by which we are surrounded, like the atmosphere in which some motionless lyre is suspended, which visits with its breath our silent chords at will.

This Power is God ; and those who have seen God have, in the period of their purer and more perfect nature, been harmonised by their own will to so exquisite a consentaneity of power as to give forth divinest melody when the breath of universal being sweeps over their frame.

The essence of these two paragraphs is that humanity possesses the machinery of volition, but that this machinery is set in motion by the active volition of universal being (God). When the human will is thus aroused and set to the work of harmonising the individual life with the universal, the individual ultimately shares the power of the universal and becomes an instrument of the pure expression of the universal being. This is, in general terms, a statement of the process known in the East as *yoga* leading to spiritual initiation.

We have not thus paraphrased this passage from Shelley for its improvement ! We have done so in order to emphasise its special bearing on the question of the source of man's will. This should now be clear. Incidentally the passage is also one of a number from which Shelley's philosophy of art may be deduced ; but this belongs to another study.

To what has already been shown above as to the place that Shelley gives to the will in his category of human faculties we may add a passage from *Queen Mab* setting out the characteristics of "a nobler glory" than a life of selfishness :

. . . a life of resolute good,
Unalterable will, quenchless desire
Of universal happiness, the heart
That beats with it in unison, the brain
Whose ever wakeful wisdom toils to change
Reason's rich stores for its eternal weal.

Here the will is uppermost in Shelley's mind; the sense of resolute purpose and action given a special direction by desire for human good, and working through the feeling-mode of consciousness, and through the cognitive mode in which Shelley, always alive to vital distinctions, makes the "ever wakeful wisdom" (the intuition that stands behind and uses the relatively lower modes of consciousness) operate through the materials gathered by the higher mind (reason) and use these for the fulfilment of the will to good.

Thus we gather that the will may be set to work to harmonise the individual life with the universal, and also to widen this harmonising process by working intelligently for the establishment of the Kingdom of Happiness on earth. We note, further, Shelley's distinction between *will* as a power of humanity (neutral in itself but capable of being directed to ends to which humanity assigns a scale of social and emotional values from good to evil), and *desire*, which remains ineffective unless the will is roused to action. In *Julian and Maddalo* Shelley, as Julian, says :

. . . It is our will
Which thus enchains us to permitted ill.
We might be otherwise; we might be all
We dream of, happy, high, majestic.
Where is the love, beauty and truth we seek,
But in our minds? And if we were not weak (willed),
Should we be less in deed than in desire?

Again, in the glorious passage at the end of the fourth scene of act three of *Prometheus Unbound* Shelley visualises man as

. . . free from guilt or pain,
Which were, for his will made or suffered them.

That is to say, both the conventional and natural results of action were either brought into existence, or tolerated where they already existed, by the will of man.

If one read these two passages without reference to others in the poetry of Shelly, it would be easy to fall into the error of taking them to indicate that Shelley was an out-and-out free-willer in the commonly accepted sense of that term, and regarded the will as the supreme factor in human progress. It is true that, without the will as an executive power, the deepest feeling and highest thinking would, as far as the earth-plane of existence is concerned, be ineffective. But it is equally true that the will, supposing it to be self-operative (which, according to Shelley, it is not), would be but a blundering, undirected, futile and ultimately self-destructive force, were it not given direction and character by thought and feeling. We have already noted that Shelley places the will as one among a number of psychological endowments of humanity in *Prometheus Unbound*. Earlier in life the same inclusive grasp is seen in a passage in *Queen Mab*, all of which bears on the matter, but only the more salient parts of which we shall quote.

Spirit of Nature! all-sufficing Power,
Necessity! thou mother of the world!
Unlike the God of human error, thou
Requirst no prayers or praises; the caprice
Of man's weak will belongs no more to thee
Than do the changeful passions of his breast
To thine unvarying harmony: . . .
. . . all that the wide world contains
Are but thy passive instruments, and thou
Regardst them all with an impartial eye,
Whose joy or pain thy nature cannot feel,
Because thou hast not human sense,
Because thou art not human mind.

This is one of the passages in Shelley's early writings that earned for him the title of atheist and the rewards attaching at the time to the title. Even to-day it is sometimes misread as the expression of a pantheistic materialism that restricts the universal being to the external aspects of its manifestation and at the same time separates it from the human aspect. In effect the foregoing lines are but another version of the prose-passage already quoted, and they fill out our understanding of Shelley's idea of the source of the will and its place in human equipment. We have already seen that Shelley regards the human will as a power that is roused to action by the universal being. Here he includes the will as one of the "passive instruments" of the Power behind the phenomenal world. Its capriciousness cannot deflect the universal purpose any more than the changeable desires of humanity can disturb the universal harmony. They have their place in the universal economy, but nature is impartial to them, and cannot in the strictly human sense identify herself with the human reactions of joy and pain which are experienced through the special faculties of human sensibility and intelligence. At the same time we must keep hold of the fact that while this metaphysical distinction between the total consciousness of the Universal Being and one of its self-limited phases is true, it is equally true that the nominally separated sense and mind of humanity are, with all the rest of the world, the offspring of the "mother of the world" and partake of her character. She is nature, as observers of Shelley's pantheism have pointed out. But she is also the "*spirit* of nature," and therefore beyond and superior to it. She is the world. But she is also its parent; and her nature is law, as is also the nature of all details of her being. It is, as Shelley declares, the prerogative of humanity, when its volitional capacity has been aroused, to set it in line with the direction of the universal will. "Our wills are ours," said

Tennyson, "to make them thine". A universe of wills as separative as those we see in daily operation would lead humanity nowhere except to destruction. But the:

Divinity that shapes our ends
Rough hew them how we will,

though it may jar on unregenerate egotism, is the great hope and confidence of those who, like Shelley, grasp the truth of the unity of life in its origin, its operation and its purpose. They see the individual will not be dwarfed or frustrated but glorified and fulfilled in allying itself with the universal will in so far as it can intelligently comprehend it. That is why to Shelley there is no such thing as a pessimistic fatalism in the recognition of a supreme will in the universe. In *The Boat on the Serchio* he says, describing the awakening of nature at dawn:

All rose to do the task He set to each,
Who shapes us to His ends and not our own.

And this is his calm declaration of what he regards as a law of life.

We have passed from a consideration of the origin and capacities of the will to some reference to its limitations as seen by Shelley. As an instrument of the universal being, awakened into operation for the fulfilment of the universal purpose, it is obviously beyond the range of the term free-will as it is generally used. Nevertheless, in the details of its operation there are sufficient varieties of material, gradations of energy, fluctuations of occasion, assignments of moral values, inducements of praise or blame, to give the sense of self-volition and its attendant gratification to those to whom at a particular stage of individual evolution this is as necessary as any other ingredient of the universal *mâyā*. Shelley does not deal with this aspect of the matter. But there is a passage in *Prometheus Unbound*, which bears on it.

Picturing the state of things after the release of Prometheus. he says :

None frowned, none trembled, none with eager fear
Gazed on another's eye of cold command,
Until the subject of a tyrant's will
Became, worse fate, the abject of his own,
Which spurred him, like an outspent horse, to death.

This is his enunciation of the law that, while all must work out the universal will, each has a unique way of doing it, and this must not be interfered with by another. To do so is to reverse the psychological evolution of humanity, to turn those who should be masters of the will into being its slaves. That way lies individual and social weakness and disintegration, for the servile seek some compensation for the loss of their self-volition in a false wilfulness amongst themselves. This is the psychological basis of the principle of "divide and rule" and the blackest sin that can be laid to the charge of any form of involuntary "imperialism" since it is the deprivation of the inducement and occasion to human beings to rise above their separative wills into some approximation towards affinity with the universal will to unity. Separation means hatred. Unity means love, and it is love that Shelley would enthrone as the controlling and directing power that will bring the will of humanity into communion with the universal will. It is the Earth herself that, in the fourth act of "Prometheus Unbound," declares that, when Man is free,

His will (with all mean passions, bad delights,
And selfish cares, its trembling satellites),
A spirit ill to guide, but mighty to obey,
Is as a tempest-winged ship, whose helm
Love rules, through waves which dare not overwhelm,
Forcing life's wildest shores to own its sovereign sway.

Love allied with will, volition used as the executive of compassion, leads to power, and through this power lifts the whole being of humanity to such affinity with its divine source that the will of Man becomes in effect the will of God and

rearranges the externals of life accordingly. This is the essence of the passage in *Prometheus Unbound* beginning :

Man, one harmonious soul of many a soul,
Whose nature is its own divine control,
Where all things flow to all as rivers to the sea.

That stage attained in the embodied life of humanity, there is but one step more to get beyond the restrictions placed on the will into the nearest approach to freedom of will that Shelley gives expression to, a state of so close affinity between the universal being and the individual that between them there hangs only the thin veil of

. . . chance and death and mutability,
The clogs of that which else might oversoar
The loftiest star of unascended heaven
Pinnacled dim in the intense inane.

LOVE'S TESTING

LOVER'S parting, Lover's tears,
Lover's pain that rends and sears ;
All is mended with the years !

How then is true testing given ?—
Only hearts that have been riven ;
With all earthly things forgiven ;
Purged to Spirit, as with leaven ;—
Here are two may enter Heaven !

REGINALD POLE

OURSELVES BEYOND "OUR DEAD SELVES"

By D. JEFFREY WILLIAMS

WE have long been familiar with the conception of evolution, and with the idea of the gradual unfoldment of the powers latent within human as well as all other beings. We no longer regard human consciousness as the product of physiological and other processes. Consciousness is infinitely more than the sum of its functions at any stage in development. Not only do we discard the view that physical and brain functions are the fount and origin of consciousness, but we also reject the idea that functions of a super-physical nature can determine the existence of our essential being. We are more than we can express of ourselves through any function, any capacity, we possess. Beyond all that we express and manifest in any way, on any level of our being, we remain, holding within ourselves the unsearchable riches and treasures that are as far above our personal selves as the star is to its reflection in the pool of water.

Our bodies, which are our means of thinking, feeling and acting, have no rhyme or reason in themselves. Apart from their functions as instruments of the Self within us, they would be useless. When the Self has withdrawn its interest in and control of these functions in a particular case we have the resulting condition of imbecility. Clearly, man is more than his raiments of flesh, emotion and mind. From these, one after the other, the Spirit seeks to disentangle

itself. Imprisoned within the chrysalis of the triple lower self, the immortal genius ever waits the hour of release.

We are so accustomed to the tyranny and bondage of our lower nature that we are unconscious of the need for the freedom that the higher nature desires. We are frankly sceptical of there being any higher nature in us, not to mention its desire for freedom. In fact, many of us in the world are afraid of freedom where the mind or intellect is concerned. We shrink, many of us, from exercising the fullest liberty to think for ourselves, and we slightly shudder when anyone else dares fly to unknown regions of thought. We shrink from feeling honestly and in a really big and noble way so often. We shrink from acting on many occasions as generous and self-reliant people might be expected to act. Every time we ask ourselves what others will think of us if we felt or did this or that thing, we are giving hostages to our lower self and ignoring our higher self. After all, we are not very complimentary to ourselves when we mentally ask and consider what others will think of us. We must use discretion, of course, but discretion will never be overlooked if we decide to feel and do as our higher nature wishes us to feel and do. If we really wish for finesse and prudence in conduct there cannot be a better guide than our own awakened intuition.

Under the subtle pressure of a point of view, say, of being rather generous and well-disposed towards ourselves, we can be complacent and satisfied so often where the sufferings of others are concerned. We do not wish to ignore the sufferings of others, and we certainly do not wish to inflict suffering upon others, but such is our concern in relation to the real and imaginary duties we owe to ourselves, that our duties to others fade out of our picture like a dissolving view. A narrow, limited point of view will make us blind to a multitude of wrongs and cruelties. While men

held the view that women were their inferiors, they could tolerate and even commit many wrongs of which they were not ashamed. While it is the view of the strong and powerful that the weak and poor and outcaste are merely "hands" to work for their profit, the fact of a common brotherhood will not be clearly recognised by them. While animals are regarded as means of providing food, service and sport, for ourselves, we shall go on exploiting and hunting animals. As long as we can justify war, or think it necessary, from any point of view, that particular point of view will always compel us to agree to the making of war preparations. Our own point of view in religion often tends to make us bigoted and exclusive. When we insist on our point of view unduly we are not likely to be interested in the truth contained in another standpoint.

Man begins to live truly when he realises that he is more than his own personal self, more than all his standards and standpoints, more than his own likes and dislikes. Growth, from one point of view, is the increased power to step outside the ring of our personal views and desires. Growth is seen by the power to enlarge our sympathies and understandings, to take in other points of view, even if sometimes they are utterly opposed to one's own. It does not follow that we should act as if an opposed standpoint were our own—that would be pretence; but it should mean that we were really big enough to understand and appreciate the place of the opposite point of view. Man becomes more than man when he finds himself part of a larger life around him, when he touches a point of view that includes all points of view.

It is comparatively easy to form an intellectual conception of unity with all other human beings; it is a different matter altogether to know this unity as a conscious, burning experience. It was Matthew Arnold who said that "only what we feel we know" and the evidence of such experience we

can never deny. When people fall in love, as we say, the experience is enough. Yet the evidence of a spiritual love and sympathy is something very different from the ordinary personal love that engages one's feelings for a time and may afterwards pass away. A true love of humanity means that we have increased our awareness of them in our own hearts, that we have awakened in ourselves a response to all men, and have found that in reality humanity exists as a living, ever-present companion and is also a permanent guest of our heart. As we learn to include the needs of the world as among our own needs, feel the sufferings of the world as our own sufferings, share with the world our strength because useful that it belongs to the world and not to ourselves, the consciousness of the universal is being born within us.

There is such a thing as intellectual insight or intuition. This clearness of inner vision enables us to understand a thing that is presented to us from without in its deeper and more significant aspects. We may thus know a person or thing "through and through," as we say. There is, I think, a still knowledge that may be obtained. This deeper knowledge is found in the heart and not in the mind. Spiritual knowledge is always found in the heart. The way to the heart of everything is through one's own heart. In real truth, there is no without to the deep heart within each one of us. The mother may not always have the child in her mind, but it is never absent from her heart. The mother's real knowledge of her child comes from her heart always; her mind looks on from outside and the immediacy and intimacy of understanding is lost very often in mental question and doubt. Between the deep heart within us and what we call the world outside are no barriers of any kind.

We are content to live in an apparently separate, outer world made by our minds. The little world we can make by our mental images we can comfortably fill; but we should

feel lost in a wider world outside our mind-made one! Because we have so little faith in ourselves as spiritual beings we do not consciously declare to ourselves that we are greater than the mental pictures we daily make of ourselves. Outside our office selves, our domestic and business selves, we are "selves" that are tired, vagued and ill-defined! Our efforts at imagination where we ourselves are concerned, are limited very often to seeing ourselves playing humble, walking-on parts on the stage of existence. In point of fact, we spend much time in "seeing" ourselves as more or less efficient actors on toy stages as compared with the far more important parts we might imagine ourselves as taking. Chained to a round of duties we certainly may be on most days, but need we use our imagination to make us feel slaves to these duties?

If we made up our minds to make the use of our imagination a conscious and deliberate thing in our spiritual life we should soon realise its practical value. Imagination is creative; what we consciously imagine we tend to reproduce in ourselves. Our striving to reproduce the ideal we have seen in moments of clear spiritual vision will be accompanied by what the great writer, Henry James, called "a series of disgusts". The more clearly we have seen, the harder we have tried to reproduce, our ideal the more dissatisfied we shall be perhaps as far as our efforts are concerned. In this lies our promise and hope. As long as our vision is an unrelenting "tyrant" within us, ever making us feel disgusted with ourselves, there is much to be grateful for in a very true sense.

We have to see ourselves as we wish to be in our moments of inspiration, when we have lost all thought of a personal and separate self, when we are gloriously one with the purpose and music of life. We know in these moments that the desires of the lower personal nature must go. We know that submission to the higher is a realisation of freedom

and joy; but it is supremely difficult to remember this experience in our normal moments. Even very great people have gone through many trials and sufferings to arrive at a complete surrender. We may take an extreme case like that of Beethoven and his deafness. Beethoven's reaction to his impending calamity of deafness was one of defiance. Naturally, he did not understand and thought his growing deafness would mean the inhibition of his creative powers which were the life of his life. "He felt that he must assert his will not to be overcome. He would summon up all his strength in order to go on living and working in spite of his fate." He said: "I will take Fate by the throat." He was *defending*, as it were, his creative power. Submission and surrender were in Beethoven's experience the doorways through which came in the mighty creative powers of his genius. We seem to give up a great deal, but what we give up at any stage is nothing as compared with the joy and power that come to take, and more than take the place of that which we have surrendered.

To-day, a Poet addresses, from within, the heart of the ordinary person, and says:

It is very gratifying and very satisfying to call ourselves by different names and different types, and to segregate ourselves, and to think we are different from the rest of the world.

But, if you are all these things, have you saved anyone from sorrow?

Have you given me happiness "me" the ordinary person?

Have any of you saved me sorrow?

Have any of you given me nourishment of heaven when I was hungry?

Have any of you felt so deeply that you could throw yourself into the place of the person who is suffering?

What have you produced, what have you brought forth?

What is your work?

Why should you be different because you belong to different societies, different sects, have different temperaments?

In what are you different from myself?

Have you, any of you, tasted Eternity?

Do you know what Immortality is, what Truth is? By that only can you be judged and by nothing else.

Do not invent phrases: do not cover Truth by things that are not real, that have no purpose, no vitality, that do not give you strength and ecstasy of purpose.

I say, if you come to that Kingdom and live and abide there, then you will possess the spark of genius, then you will belong to those who are the true builders, who give happiness to the world. Then you are giving, you are producing, and whatever you do will bear the mark of the creator.

You must choose.

What does temperament, what do titles matter, if you have entered that Kingdom which is the source of Truth, the source of Eternity, where you cease to be as a separate self?

Why should you hesitate to come and see? I do not ask you to follow me; but I ask you to come and look at things that are real, that are permanent.¹

REINCARNATION IN CELTIC TRADITIONS

COMPILED BY D. JEFFREY WILLIAMS

It is believed by many that the doctrine of reincarnation was held in Western lands by Celtic peoples. It will be of interest to give the following extracts and quotations from different authorities in support of this contention. References are given in order that the student may, if he likes, follow up this line of research.

IN Greek mythology as in Irish, the conception of re-birth proves to be a dominant factor of the same religious system in which Elysium is likewise an essential feature.²

¹ *The Pool of Wisdom*, by J. Krishnamurti.

² Alfred Nutt, quoted by Evans Wentz: *The Fairy Faith in Celtic Countries*.

Among the Celts prevailed the Pythagorean doctrine that the souls of men are immortal, and that after a fixed number of years they began a new life by putting on a new body.¹

In particular they (the Druids) wish to inculcate this idea, that souls do not die, but pass from one body to another.²

. . . The idea of re-birth which forms part of half a dozen existing Irish sagas, was perfectly familiar to the Gael.³

In Ireland I found two districts where the re-birth doctrine had not been wholly forgotten . . . A highly educated Irishman now living in California tells me of his own knowledge that there was a popular belief among many of the Irish people throughout Ireland that Charles Parnell, their great champion in modern times, was the reincarnation of one of the old Gaelic heroes.

. . . Belief in reincarnation was very common among old Cornish people.⁴

Every writer (on the Druids) admits that the doctrine of *Abred*, or reincarnation, is one of the chief features of Druidism.⁵

To-day the old Celtic, and once widespread, doctrine of reincarnation is a living faith again with diverse minds in Ireland.⁶

RE-BIRTH IN WELSH TRIADS⁷

Three Cycles of Existence there are: The Cycle of Infinity (Ceugant); the Cycle of Felicity (Gwynfyd); and the Cycle of Evolution in Matter (Abred), through which man has traversed, arriving at the stage of humanity.

¹ Diodorus (first century, B.C.) lib. V. cap. 28, 6.

² Julius Caesar: *History of the Gallic Wars*.

³ Dr. Douglas Hyde: *Literary History of Ireland*.

⁴ Evans Wentz: *The Fairy Faith in Celtic Countries*.

⁵ *Encyclopædia Cambrensis (WELSH)*.

⁶ W. P. Ryan: *The Celt and the Cosmos*.

⁷ Taken from *Barddas*.

Animals originated in the lowest point of existence . . .
They rise in their various gradations up to man . . .
Animals approach this stage (of humanity) in proportion as
they are gentle and harmless in their dispositions . . . It
is unlawful to kill an animal, as it is unlawful to kill a man,
save in self-defence.

Living beings, having been led up through a succession
of animal existences . . . arrive at the stage of humanity,
where good (spirit) and evil (matter) are so equally balanced
that liberty of choice is possible and the will becomes free,
rendering man accountable for all his actions, he having
developed the power to ally himself with the higher or
the lower.

Three stages of existence of animated beings: That of
Potentiality in the lower stages through Matter; that of
Liberty of Choice in the stage of humanity; and that of Love
in the next stage of Gwynfyd (Cosmic Consciousness).

Three necessities to which all living beings are subject:
A beginning in the world of matter (Abred); evolution through
reincarnation; and consummation in the cycle of felicity.
(Compare with the Buddhist saying: "There is not a grain of
dust that now is but will not one day enter into Nirvāṇa.")

Three necessities of reincarnation: To collect the
properties of all matter; to gather knowledge of all things;
and to acquire power to overcome evil;¹ for without this
traversing of all states of existence no form of life can
obtain perfection.

Three indispensable conditions to fullness of knowledge:
Evolution through the lower stages of existence; progression
in the stage of Felicity; and the memory of all in Eternity.

Three things essential to reincarnation: Transgression of
law, for it could not be otherwise; escape through liberation
from all evil (matter) and adversity; and the increase of

¹ (Evil : opposition and resistance offered to spirit by matter.)

life and spirituality by a final escape from the bondage of matter.

Three things make re-birth necessary for man: his non-endeavor to obtain Knowledge; his non-attachment to Good (Spirit); and his clinging to Evil (Matter).

Three great advantages of the human stage: The balance of good (spiritual nature) and evil (material nature), whence comparison; liberty of choice, whence discrimination and judgment; and the beginning of power in the use of discrimination and choice.

True knowledge (says a Druidic fragment) can only be acquired by experience. To obtain all possible knowledge, it is necessary to pass through all possible modes of existence, and to experience all that is to be known in each of them. Man in the super-human stage will recover a perfect memory of all that he has known and experienced in every mode of being since his coming into existence in the lowest stage of the world of matter.

Three restorations of the World of Light: (Gwynfyd): Primal genius and character; primal love; and primal memory, without which complete felicity is impossible.

Three characteristics of the World of Light: Love, as far as necessity for it exists; harmony which cannot be improved; and knowledge, as far as thought and perception can reach.

GREAT things might be deduced from the fact that men who believe in nothing else continue somehow to believe in art, and theologians could have a gay time with the idea.

GRANVILLE HICKS

ENCOURAGEMENT

By W. H. JACOBSEN

WERE I asked to name the greatest potent force in the Universe, I would instinctively mention the above title. Of course, I am aware that I would lay myself open to the charge of extravagance, but all the same, I think I should have little difficulty in at least making out a pretty good case. For when you carefully consider the matter, encouragement looms very largely as an instrument of tremendous value.

Encouragement is one of those things which many people could often give, and indeed would often like to give, were they not restrained by very false and very silly notions of reticence. They dislike making a fuss. They fear it would seem as if they were showing off. Perhaps the chief explanation is that of sheer indolence. It would mean an exertion, which in the ordinary course of events, need not be provoked. Or it may be for the want of imagination. This is a very common cause. The presence of imagination would picture much joy for the recipient of the encouragement, and also a quite possible development of the talent encouraged. But no imagination means no picture, and no picture means no inducement to encourage.

Encouragement is essentially one of the Graces. It belongs to a delicate, tactful order. It can discriminate with the very touch of the artist. We all know that encouragement ceases to be a thing of beauty when the ugly, poisonous

slime of flattery is concerned. From all this may the good Lord deliver us.

As a matter of fact, however, mankind suffers more from the lack of encouragement than from any ridiculous surfeit. People do not encourage because it does not seem worth while. It may possibly come as a surprise to the average man in the pew, to be told that he can influence the average man in the pulpit. But it is true. Preachers appreciate the concentration of their hearers. They are quick to see the attention or non-attention of their listeners. One pair of eyes fixed on the preacher may bring a message of encouragement of no slight degree. There is too what we term, atmosphere. This is a very significant phrase. It stands for much. It may not be capable of a precise definition, but there is no doubt of its existence and power. Atmosphere is very closely allied with our subject.

Take the physical aspect. You go into a room where the atmosphere is close and stuffy. What is the effect? This: that certain elements conspire to discourage your vitality. Discouragement with a vengeance! Atmosphere is just the product of environment. Environment is not all confined to the material. It is not necessarily a defined force. A person can bring into a room such an environment that will transform the whole situation. Dr. Annie Besant says that the passer-by can produce an influence.

If we turn for a moment to the family life, we shall find much material for thought. For here it is that conditions and circumstances allow of a very free scope. The home should be the encouragement focus. It is at home that one can afford to be natural; to throw off all masks; to be simple, normal, and usual. There is the element of intimacy which is at once the opportunity for immense good or harm. Encouragement should be the leading motive, principle of the true home.

We might in this connection use another word: confidences. And of course, it follows that if the home is the natural abode of an encouragement focus, confidences of a particularly sacred character must prevail. There is nothing in the wide world so precious and lovely as the complete surrender attached to the household of love. Encouragement centralises because it can do no other.

Would it be too great a digression to allude to the remarkable success of the boys and girls in many Scotch homes? Only recently we read of a shepherd's home from which came no less than five daughters, who had earned an M.A. degree. It does not require a great amount of imagination to visualise the intense family sympathy and co-hesion in this humble Scotch home.

To encourage others, when possible, is just a simple act of natural courtesy. To encourage ourselves is often a far more difficult and complex question. We ourselves are apt to be very harsh critics of ourselves. Sometimes the criticism is of such a nature that actually disregards common fairness. Does this appear too harsh? Perhaps I ought to explain that the nearer the individual approaches to the vision of the ideal so much more is he prone to judge by the comparative. Mistakes, if not tragedies, have resulted from such a course.

Before turning to another personal aspect of encouragement I give a quotation which will need no explaining:

A shrinking, retiring, near-sighted woman waits and waits among the Yorkshire hills saying wistfully to herself: What shall I do? It has been a long, sore trial to wait and watch as she has done. In her lifetime she has known not a few of her own age who have long since solved that problem; some are wedded and happy in their homes; others have found their true place as teachers, writers or artists, and are crowned already with honour. This woman has had great sorrows and losses, and her day is wearing on into the afternoon, still she has heard no voice bidding her go work in the vineyard.

A letter written to Wordsworth while she stands in the market place waiting for the Master is, in my opinion,

the most pathetic cry ever heard in our life-time. She writes :

Sir, I earnestly entreat you to read and judge what I have sent you. From the day of my birth to this day I have lived in seclusion here among the hills, where I could neither know what I was nor what I could do. I have read for the reason I have eaten bread, because it was a real craving of nature, and have written on the same principle. But now I have arrived at an age when I must do something. The powers I possess must be used to a certain end; and as I do not know them myself, I must ask others what they are worth; there is no one here to tell me if they are worthy; and if they are worthless there is no one to tell me that. I beseech you to help me.

The teller of the above goes on to say :

What she sends to Wordsworth then is poor; she has written many volumes, all poor; has waited in the market place and done no work; but at last the Master, walking there, sees her wistful face turned towards him, and says: "Go into my vineyard." Then she bends over some small folded sheets of coarse paper until her face almost touches them, and in one book she storms the heart of England and America, and in the one hour that was left her she won her penny.

Robert Collyer, the Pastor of Unity Church, Chicago, thus set forth the coming of Charlotte Brönte with her immortal work, *Jane Eyre*.

We alluded to yet another personal aspect of encouragement. It is the greatest of all. It concerns religion. Religion to many people appears to exist to merely discourage sin. It represents a bundle of questionable negatives, and it holds out no beneficent visions of personal contact with God. Theosophy claims to be an unfolding of the mysteries of creation, and this in a significant way!

Theosophy bids the soul to recognise the Fatherhood of the Almighty Creator of Heaven and Earth. It beckons men and women to see and to see more clearly the illumination of the Highest. Think of it quietly, and surely it will dawn upon the mind that here is the full noon-day of the glorious sunlight of ecstatic encouragement. If God be with us, who shall be

against us? Encouragement reaches its nadir when God Himself can be invoked as the Encourager.

Yet one would hesitate to describe such a situation as one entailing no "agony and bloody sweat". We must needs travel upwards towards the summit before the light in all its beauty can be made visible.

But there is one great consolation. Every step in the direction of holiness is a preparation for the vision of more and yet more celestial delights. Our business is to go forward. Encouragement will, must, accompany all faithful souls.

SPRING RAIN

THE Springtime's splashing with great water showers
While from the Westward ocean sweeps the rain,
Threshing to earth the sweet bespattered flowers,
Drenching the roots to richer growth again.
Gray in the heavens unfurl the cloud-tossed streamers,
Gray o'er the earth swirls all the storm in might;
And, safe in soil, the little nursling dreamers
Quiver to burst their bonds and reach the light.

Springtime is merry when the winds are blowing;
Summer is tranquil when the rains are gone.
So, in the heart of man, the Spring comes sowing
Dreams that the hour of Summer broods upon;
Dreams of great living, dreams of unrest and strife,
Breaking, like seeds, into their dream of life.

REGINALD POLE

MATERIALIZED ĀKĀSHIC RECORDS

By SATURNIAN

WITHIN the last fifty years, science has made greater strides than at any previous epoch within historical times, and many thinkers, in putting the question: What next? are not a little perturbed at the rapidity with which new and startling developments follow one another in the phenomenal world.

If we consider the most recent, *viz.*, what is called, Wireless, it is certain that its extension is fraught with possibilities undreamt of by the world at large and a little reflection will lead one into all manner of strange and sometimes fascinating bypaths.

This article, however, is only concerned with the moving picture as will be shewn in the cinema theatres in the near future for it is ever improving in production and will, ere long, take on certain features the advantages of which are at least dubious.

There are two developments which have advanced beyond the experimental stage, to wit, natural coloring and speech synchronised with the movements depicted on the film, labial and otherwise.

Having seen a film in which a departed acquaintance appeared, it was possible to conceive of the reaction that would take place if one of more intimate relationships had been thrown on the screen; and such conception gave rise

to a feeling not easy to define for, what was depicted amounted to a materialised ākāshic record, minus speech and natural coloring.

With these latter additions, the question arises: what will be the effect on humanity, that is in the West, at its present stage of development? In order to assist such consideration, I will put a hypothetical case.

Let us suppose that such a synchronised film had been made of an episode or episodes in the life of some one dearly loved, such as a wife, husband, child, parent or friend, and that sometime, perhaps years, after that loved one had left this physical life, the film was produced for the edification of one or more of those still in incarnation who had been intimately associated with the departed.

I have tried to imagine what effect such a reminder would have on the person or persons concerned for, while photographs of people who have left the physical are more often than not associated with an idealistic conception and therefore elevating in thought and feeling, the materialised ākāshic record is something so different, so true to the personal expression that nothing is left to the imagination, idealism is ruled out and only the love and affection in connection with the personality left.

The psychological reason might be as follows:

The photograph is regarded as an inadequate representation of a beloved individual and, in gazing on it, one's thoughts are raised to the loved one who once had that appearance when using that particular body; but, in the case of a moving and speaking picture, one is compelled to think strongly and vividly of a personality that has gone for ever and the pleasurable association that one had experienced with that personality would be forcibly impressed on the consciousness with the result that feelings of distress, regret, etc., are induced in the personality as apart from the individual.

It would be an effort to rise above such feelings and realise that the loved one is still alive but no longer perceived by the physical senses which have only to do with the waking consciousness.

In short, the moving picture would harrow and distress the feelings, whereas the photograph should elevate and ennoble the thoughts.

The former depicts the vagaries of the personality while the latter engenders thoughts of the nobility of the individual.

I think it will be seen that this is a scientific development that has outrun man's psychic unfoldment, just as his morality and ethics have not kept pace with other advances in science which have been utilised for the destruction instead of the betterment of his fellows.

The moving and speaking picture would not be distressing if human beings had attained that consciousness which opens to the understanding after-death conditions, for at the present stage of human evolution the sixth and seventh senses are still latent, being only kinetic in a very few of the race.

Many scientists admit that the powers over Nature that they expect to achieve before very long are causing them considerable apprehension in view of man's deficiency in morality and ethics, for are they not responsible for putting dangerous weapons into the hands of children ?



NATURAL THEOSOPHY

REINCARNATION

By ERNEST WOOD

IN the last article of this series I described the course of a human life as consisting of two phases—life in the body, and life after death. All this is really one continuous life. When the hands of a clock have passed the number VI they begin to go upwards instead of downwards, yet it is all part of one continuous movement. It is only from a limited point of view, which has no reality for the clock, that we speak of upward and downward. So also do we speak of the life before

death and the life after death. Life in the body is more objective, is used mainly for gathering experience; life after death in the mind-planes is more subjective, is used for turning it over, thinking about it, understanding it, converting it into wisdom.

The mind of a man at the beginning of the subjective period is like a wilderness where thousands of plants are growing in a hustling and chaotic manner, with no orderly relation to one another. At the end of that period it is like a smiling garden, in which there is no competition between one plant and another, for the weeds have been thrown away (or rather they have been chopped up and dug into the soil) and the fair plants have been cultivated to great beauty and in harmonious relation to one another. In other words, the numerous half-formed feelings and unfinished thoughts are developed and sorted until the mind has become organic, simple, as a motor-car is simple because it contains no unrelated or useless or unessential parts. The diversity, the variety may be great, but the unity of harmonious relations is over all, and therefore there is simplicity. How simple it is to raise an arm, though in that action some hundreds of adjustments in the body are involved. At the end of the subjective life the mind becomes simple like that. It acts as one thing, that is character.

Character is simple, though it may not be complete, just as a motor-car is simple, but is capable of alterations and additions. When we act from character we do not act from memory. The body has character, because if we would walk we need not think of every muscle and tendon that is involved in the movement. A man has character when his mind is simple and he decides and thinks from a centre that is not confused. Suppose you had a motor-car, and every time you returned from a journey you disassembled its parts. Every time you wanted to use it you would have to reassemble

them. That is the state of the average mind. It has many parts which have never been assembled. It has to be partially assembled every time it is used, and the assembling is rarely well done. When it has a problem, it must remember what happened yesterday, last month, and last year in similar connections. If it had permanently assembled those experiences of yesterday and last month and last year as they came along it would not need to remember them now. It could act from its integral character. How much better it would be, to take another example, if we could have as magistrates and judges men of great wisdom and character, trustworthy and trusted, who could give in every decision a new judgment according to principles instead of spending much time in the consideration and discussion of precedents.

Character is the working of a mind or consciousness of which every part is properly assembled or adjusted to unity, whether the number of parts be few or many, whether the man has much or little knowledge. The great powers of consciousness (knowledge, love and will) are all adjustments to unity: knowledge in the world, love in society, and the will because it brings new power into the individual and the collective life. The great ideals of all men—truth, goodness and beauty—are visions of unity. That is why they are guiding stars for us through the fields of chaos.

The search for truth which is science discloses the unity of all the material world, shows that no particle is loose or disconnected from the rest, but that there is a mantle of law thrown over all things, a mantle of many folds. The principle of truth expressed in human character also reveals the power of unity as inward law. Only as the mind is true to the man, true to the truth he already knows, free from disconnected fancies and faithful to co-ordinated knowledge, can it grow in mental power. Its sane function is an expression of the unity within its walls.

Similarly, goodness or good-will creates unity of feeling, which is the cement of co-operation; and this unity also discloses its value in the great power that it gives to human life. This ideal expresses itself in love, which is a declaration in terms of feeling of the perception of our real unity.

Beauty also is unity. A succession of notes may make a beautiful melody, but not the same notes sounded at intervals, so that they are quite separate from one another. In a picture, composition, which is unity, is essential to beauty. And the expression of beauty in human life is also composition, harmony, organic perfection, skill.

All ideals belong to character. Truth and thought go together; also goodness and love; also beauty and the will, which is the expression of our integrity.

I have mentioned these ideals at length, because they and they alone are the fruit of experience, of an incarnation. Thought, love and will are the powers of consciousness. Truth, goodness and beauty are universal reality, or life itself. Our sensations of the universal also correspond, and are understanding, happiness and freedom.

The objective period in a human life-cycle is mainly for gathering material; the subjective mainly for the building of character. This character *is* life. You cannot make a list of true facts, good deeds and beautiful things, for circumstances alter cases, and life is fluid. Not all the precedents in Halsbury's *Laws of England*, if made into commandments, could tell us what to do and what not to do, but will, love and truth can always declare it. Character is living law.

To understand reincarnation one must know what character is, and how it is produced from experience.

When, at the end of the subjective period, the material gathered in a given lifetime (or rather bodytime) has been fully woven into character, it is time for the man to return to birth in this world, to make new and further experiments,

to gather new materials of experience, to exercise and confirm his character. It would not be natural for the man to proceed onward and upward for ever in some spiritual realm where the conditions of restraint, of obstacle, are not provided as they are provided in this material world. As has already been explained, men need necessity; in conditions of no restraint they will not face that part of life which they dislike or of which they are even slightly afraid, and also they will not know a millionth part of the variety of life. A certain great lady used to say: "If I knew the future I could not do my work." Certainly if men could determine the future (if they could predetermine the result of every experiment they make) there would be an end to education through experience. This world is a necessity for men. Looking round, we see that it provides for their necessities at every stage of growth.

Some are but savages, with little mind; surely when they have assimilated the lessons of their present experience they will come back to earth for the kind of experience which we see all round us being gathered by men in a somewhat higher state of development. Surely it is here on earth also that the mediocre will return when the time comes for them to develop further the knowledge, the love, the skill on which they have already moderately embarked. If there were spiritual spheres in which exactly the same thing could be done as is being done in this material world, this world would not be a necessity for any one even for one lifetime. Besides, two worlds of experience cannot be different and yet the same. Therefore reincarnation on earth is a necessity. Therefore also men of spirit, while here, often feel like animals in cages; they pace to and fro, looking hungrily through the bars into the lands of freedom and understanding which they call ideals. They must conquer fire and water, earth, wind and sky, by experiment, experience, knowledge, love and power, and so win freedom in this great cage.

Let me show by a common simile how character works at the time of reincarnation. I will take the case of Henry Ford; it is especially permissible as he is himself convinced of the truth of reincarnation. Long ago, when he was designing his motor-car, he used to work at it himself in a little shop behind his house, and now and then the neighbours would see him trying the machine on the road, and they would look at one another and tap their foreheads significantly. Consider one of his days, and compare it with one incarnation, a day of life. In the morning, let us say, he would work on some part of the machine; in the afternoon he would try it on the road and see what happened (that is to say, he would experiment and observe); in the evening he would sit quietly reflecting upon what had happened on the road, until he had considered the significance of the afternoon's experience. Then he would come to a conclusion as to the next day's work, and he would say: "Well then, to-morrow morning I will alter such-and-such a point; I will do such-and-such a thing." So, the next morning, he would go to his workshop, not to puzzle over anything, but definitely to carry out the decision made the previous evening. So men come to re-birth with character, with purpose, with hunger for certain kinds of experiment and experience, and they do not need memory of past lives, which would be confusing, troublesome, and would delay the present work.

True knowledge is always power. Knowledge of reincarnation releases men's faculties for their fullest use. How many people envy the abilities of the great, yet do not strive for that which they so much want, because they think to themselves: Alas, life is too short; I could not possibly become a great poet before I die. But he who knows reincarnation says to the despondent man, that is to the average man: Trust life to find a way for its fulfilment. Be a middling poet now, but the best middling poet that you can, or

at least make a beginning, and you will surely in another life become the great poet that you want to become. Do not think of time nor of death; your present life and power are not yours by chance but are the outcome of your past efforts, and your future will be the result of the present. Thought of the future is only useful if it inspires the present. Know that you are master of your destiny, and you can make your future of the kind you choose and as great as you choose.

This knowledge gives full release to our power. Even those who do not believe in human immortality must act as though they did if they would achieve great things; they must not consider that time is a great limitation or dwell upon the idea or belief that chance is full of power to stand accidentally in the way of achievement. Those who believe in chance with respect to human life remind me of some of the Chinese who are said to believe that harmful demons are lurking everywhere, and so to thwart them or mislead them they build queer gables and crooked entrances to their houses and hide inside, fearing the chances of open life. Similarly, primitive men fear thunder and lightning as the voice and weapon of an arbitrary god, a deity of chance moods, of unintelligible designs. When Benjamin Franklin sent up his kites to test the lightning many protested and said that he should be stopped in his blasphemous action, which would anger the god and bring his vengeance upon mankind. He who believes in reincarnation is he who regards even human immortality as a natural thing, subject to no arbitrariness. If we believe in reincarnation we fear nothing (except possibly our own folly) and all our powers are released for work which must surely bring its fruit. This knowledge satisfies the hungry will, and what man's will is not hungry in some degree, in what man's breast does not hope spring anew when opportunity is seen? Let us never think of reincarnation as a satisfaction of human desire for immortality,

but only as knowledge which is power and opportunity. It is not for a solace, but to release the will. It is not to "provide time" but to assure them that nothing will cut them off from success until they have achieved. Reincarnation is not a necessity. It is a sign of our failure to live a fully human life, to employ in the midst of limitation all the organs of the soul.

(The next article of this series will show that karma is not punishment or bondage, but a means to freedom.)

THE GĀYATRĪ

By ASUTOSH MUKHERJI, B.L.

BEFORE one can fully grasp the significance of this, the most holy Mantram of the Hindūs, one should have a very clear idea of the cosmic system, not only of what Western astronomy has so far recognised, but also of what our R̥shis have discovered. *The Secret Doctrine* has shown the inter-relations between the globes over which the life-current flows during a particular world period.

Let us leave aside the consideration of the sacred Praṇava for a moment and try to form an idea of the *Vyākṛitī*s which are nothing but the seven sheaths—the seven cosmic planes, viz.: *Bhūh*, *Bhuvah*, *Swah*, *Mahah*, *Janah*, *Tapah*, *Satyaṃ*—the physical, astral, mental, causal, intuitional, spiritual and monadic planes of the Cosmos, embracing the whole space over which creation extends—the regions of Brahmā, Viṣṇu and Rudra—nothing excepted.

We shall now try to understand the Gāyatrī proper, the *Varəṇya Bhargah* of the *Saviṭa*. The *Saviṭa* is the One from whom is born the whole Cosmos, He in whom the universe

lives and moves and has its being. Birth, growth, decay, anywhere and everywhere, is the outcome of the same divine impulse which comes from the *Saviṭa*. The supreme source of all energies is called the *Saviṭa*.

Even the greatest atheistical student of astronomy and science cannot but admit that in our solar system the visible orb of the Sun is the Giver of Life and the Ruler—the Lord. If it ceases to function, the whole system would be lifeless in a moment. We are to carry this analogy further up to the cosmic Solar System.

The supreme Lord of the cosmic systems is the *Saviṭa-Devatā*, who is the Supreme Sun. It is He who is the very life of created beings from Brahmā, the Lord of creation, down to the minutest protoplasm. It is He whose energies play upon the subtler planes of the subtler bodies of all creations and lead them on to evolve until one-ness with the great Lord is achieved. It is He who is regulating our energies to perfection: *Dhiyo yo nah prachoḍayaṭ*.

The *Pranava*, the sacred syllable, is the holiest symbol consisting of four parts: Om—A, U, M, ॐ (*Nāḍa Bindu*). Our Sacred books are full of praise of this *mantra* and many are the explanations given of it. This second symbol duly practised, helps to raise the budding consciousness of the devotee step by step to the grandest conception of the Supreme Source of all—the great Lord and His immanent-transcendental aspects. In the *Māndūkya-Upaniṣad* it is said that *Om* is the sacred syllable which has culminated into the universe, visible and invisible, so much so that whatever has come into being in the past and whatever exists in the present and will come into existence in future are nothing but this *Omkar*. Then it proceeds to explain how and why.

Only a brief summary is attempted below.

The *Mantram* is divided into four parts as already indicated and each part is called a *Pāḍ*—a step :

1st part: A: It symbolises the visible universe which has taken the physical, the material shape—the *Virāt rūpa* the outermost sheath of the Supreme Lord immanent in creation.

2nd part: U: The universe as it exists in the ideation of the Supreme Lord in his mind so to say, immediately before assuming the material outward shape. It is the plan of the universe as existing in the conception of the Lord but not yet projected into the physical or material plane.

3rd part: M: The universe as it exists in the causal mind of the Lord—the germinal stage before any definite idea has been formed.

4th part: ∩ : represented by a crescent with a dot and called *Nūḍa bindu*: That supreme state of the Lord—the transcendental aspect of Him—which is not ruffled by any disturbance of equilibrium where even the idea of creation has not arisen—the homogeneity, in fact *Ekam̐vādwiṣṭīyam* state; the impulse for creation has not yet arisen. There is absolute absence of duality there.

The hints given above will show that it is the Supreme Lord who, in his immanent aspect, is the beginning and end of all creation and is hence called the *Saviṭa*. The created universe occupies a portion of Himself for it is said that “ He manifests in a small portion of Himself ” and it is this manifested portion which is divided into seven cosmic planes which are occupied by the countless solar systems and form the planes of action for the minor solar Lords. When the devotee recites the holy *Mantram*, the *Gāyatrī* and the *Pranava*, with due punctuation his subtler bodies vibrate in unison and gradually his mental vision opens out and leads his budding consciousness from plane to plane to the realisation of the Supreme Lord, immanent in His creation and transcending the same. The creation is symbolised in the seven syllables—the *Vyāhṛitis*—suggesting the seven cosmic planes. The rhythmic metres employed in the recitation attune the devotee to the holy

vibration playing around him in the different planes and through him in his different *koshas* or bodies and help him to realise that he is not alone but an indivisible part of the cosmic whole and he concludes with *Dhiyo yo nah prachodayat*—may He direct our intellect—*our* and not *mine*—the use of the plural number is to be noted in this connection.

Recourse is had to the several symbols to help the finite mind to grasp the infinite during the *Sādhana* (practice) for comprehending the grandest conception of the Lord of the Universe in His immanent and transcendental aspects simultaneously and the unity of each part with the whole.

The Sun referred to in the *Mantram* is not the physical orb of the visible sun but the most glorious effulgence ever shining within, the minutest sparks from which go to make up the innumerable solar systems; *Yasya bhāsā Sarvamiḍam vibhāti*—by whose radiance all else becomes resplendent.

To summarise, the *Mantram* may be translated: Let us meditate upon the Great Effulgence, who as the Lord of Creation, is immanent in the whole creation in the different cosmic planes and also transcends beyond the same. May He illumine and direct our intellect functioning through the different forms and bodies to rise up to the realisation of our oneness with Him.

HARI OM-M-M

SPIRITUAL matters are so elusive anyway that we must always name them in almost mystic symbols. The truth is not within the scope of language.

BARRETT WENDELL

THE MASTERS AS JOURNALISTS

By MARY K. NEFF

IT was a most delightful discovery to me to learn that several of the Masters were contributors to the early volumes of THE THEOSOPHIST, and I should like to share the delight with readers of that journal by placing one of these contributions before them. THE THEOSOPHIST of 1882, for instance, contains at least three such articles :

1. "A Mental Puzzle," signed by "One of the Hindū Founders of the Theosophical Society, Tiruvallam Hills, May 17," appears in the June number. The Master Jupiter, or R̥shi Agastya, the Regent of India, lives in the Tiruvallam Hills. That he was a frequent contributor seems to be implied in H. P. B.'s remark to Mr. Sinnett apropos of Dr. Kingsford :

She can hardly be an infallible Seer, or else Maitland would not have attributed to 'Mme. Blavatsky' a sentence written by the Tiruvallum Mahatma in Reply VI of the October (1883) THEOSOPHIST, page 3. I have his MSS.¹

The Reply referred to is one of a series of seven scholarly "Replies to Inquiries" suggested by *Esoteric Buddhism*, dealing with such questions as: Do the Adepts Deny the Nebular Theory?, Is the Sun a Cooling Body?, The Historical Difficulty, The Philological and Archæological Difficulties. These Replies can be found in *Five Years of*

¹ *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 63.

Theosophy, and should really be incorporated in *Esoteric Buddhism* as an Appendix. Reply VII, "Inscriptions Discovered by General A. Cunningham," is signed by T. Subba Row; the others are unsigned.

2. "What is Matter and What is Force?" was written for the September issue by Master K.H.; H.P.B. tells Mr. Sinnett that:

The readers will be stuffed this time and no mistake—with occult doctrine. Mr. Sinnett A. P.'s article, two letters, Mr. Hume A. O.'s Fragments, 11 columns ! ! ! a criticism upon your Review by Maitland and Mrs. Kingsford, etc., etc., and finally a criticism upon Col. O.'s lecture, "Is Electricity Force or Matter?" and an answer by Mahatma K. H., who is becoming a true penny-a-liner, a proof-reader through astral light, and what not?"¹

This journalist work of the Kashmiri Master explains his need of a roll-top desk and the typewriter which his great pupil, C. W. Leadbeater, long ago succeeded in placing on it, by disintegrating the machine to atoms as it stood on his own table, and re-integrating it on the Master's desk in the Himālayas. His work, however, was not always carried on in such favorable conditions. He writes to Mr. Sinnett in 1882:

This abundance of MSS. from me of late shows that I have found a little leisure; their blotched, patchy and mended appearance also shows that my leisure has come by snatches, with constant interruptions, and that my writing has been done in odd places, here and there, with such materials as I could pick up.

His literary work almost came to a sudden end about June, 1882; for in the same letter he tells Mr. Sinnett:

The Egyptian operations of your blessed countrymen involve such local consequences to the body of Occultists still remaining there and to what they are guarding, that two of our adepts are already there, having joined some Druze brethren, and three more are on their way. I was offered the agreeable privilege of becoming an eye-witness to the human butchery, but—declined with thanks.²

¹ *Letters of H. P. Blavatsky to A. P. Sinnett*, page 8.

² *The Mahatma Letters*, page 116.

3. "The Harmonics of Smell" is another contribution of the Master K.H. in the August number of the magazine. He says in a letter to Mr. Sinnett:

I have noticed an article on smell by some English Professor, which I will cause to be reviewed in THE THEOSOPHIST and say a few words.¹

It is these "few words" which the reader will find below for his perusal and enjoyment.

But Master Jupiter and Master Koot Hoomi were not the only distinguished contributors, in its first years of struggle, to the Society's organ (and therefore Theirs). The story called "The Ensouled Violin" in H.P.B.'s collection of *Nightmare Tales* appeared first in THE THEOSOPHIST of January, 1880, signed "By Hilarion Smerdis, F.T.S., Cyprus, October 1, 1879". H.P.B. spoke of Master Hilarion or Illarion² as the Cyprian Adept; and in one of her Scrapbooks she has pasted a cutting, from the *Spiritual Scientist*, Boston, 1876, of a story published by her under the title; "An Unsolved Mystery," and has added a note in writing:

"From I * * * Narrative".³

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Here follow the "Few Words" of Master Koot Hoomi on:

THE HARMONICS OF SMELL

The old proverb, that: Truth is stronger than fiction, is again exemplified. An English scientist, Professor William

¹ *The Mahatma Letters*, p. 102.

² H.P.B. always spells the name "Illarion". She tells of going to Greece to meet Master Illarion, after her return from India in 1870; and again of his being in Egypt bodily when she was in Cairo from October or November, 1871 to April, 1872.

³ I * * * can be filled in I l l a and may be another of his tales.

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Ramsay, of University College, Bristol, has just communicated to *Nature* (see Number for June 22)¹ a theory to account for the sense of smell, which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connects with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, etc., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases rise in molecular weight. As to the *quality* of smell, that he thinks may depend upon the harmonics of the vibration.

Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones, peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances . . . Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense.

Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear may distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyse them.

But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible, by practice, to distinguish each ingredient,

¹ 1882.

and—in a laboratory experiment—to match the sensation by a mixture of ingredients. Apparently astonished at his own audacity, he brings forward “the theory adduced with great diffidence”. Poor discoverer, the elephantine foot of the Royal Society may crush his toes! He says:

The problem is to be solved by a careful measurement of the ‘lines’ in the spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell.

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory-door up the hill of fame. Twenty or more years ago, a novel, entitled *Kaloolah*, was published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situate in the heart of Africa, where, in many respects, the people were more civilised and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors—the hero of the story and his party—seats himself at a large instrument like an organ, with tubes, stops, pedals and keys, and plays an intricate composition of which the harmonics are in odours, instead of in sounds as with a musical instrument. And he explains that his people have brought their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford them, by combinations and contrasts of smells, as high enjoyment as the European derives from a “concourse of sweet sounds”. It is but too plain, therefore, that Mr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his “smell harmonicon” was not so much the baseless image of a romancer’s fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is—as has been so often observed—the dream of one generation becomes the experience of the next.

If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone—at (it requires courage to say the word!) at . . . at . . . at *Occult Science*. (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Dr. Mayo, since it was known to the Āryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence, or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in *Isis Unveiled*. The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of. And thus modern science, after so long enjoying its *joke* over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhoos, is now ending by being forced to demonstrate the scientific possibility of those powers by actual laboratory experimentation. He laughs best who laughs last—an adage that the graduates of India would do well to remember.



THE SIGNS OF THE LORD ON THE MOUNTAINS

By ALBA

I am on the summit. The breeze plays gently in the firs. The sky is intensely blue. The chain of the Alps in front of me is illumined by the sun. Underneath spreads the valley with its narrow roads neatly traced; its small houses and little gardens. The tiny river appears like a silver thread. And the spire of a small village-church rises to heaven. Everything is small in the valley, and so definite and clear . . .

Above the valley mountains stand, enveloped in blue mist. Their outlines are vague and clouds swim on the rocks. But above the clouds shine the peaks radiant with the eternal snows. Peace and power flow from them and tells us of the Plan of the King and the law of evolution. The summits stand still and immovable, like faithful guardians of the Divine Plan, through all ages, for ever.

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The picture changes at every moment. A pure and healing force seems to flow from the summits, and the fog is disappearing under the action of the sun. I can see the roads which run round the mountain and I see also the narrow path, which goes straight up to the top, like an arrow. As it turns round abysses, it becomes more and more narrow and steep. Sometimes it disappears in the clouds, then again it reappears high above the clouds; it leads to the kingdom of eternal snows, the kingdom of the Spirit Triumphant . . .

How pure the air on the mountain-top ! How great the joy to breath it together with the perfume of the firs and of the wild flowers ! How sweet the smile of the blue sky !

A deep stillness surrounds me. Alone the wind rustles in the firs and suddenly I hear the cry of a wild bird above my head. It is an eagle flying to the summits and affirming its liberty.



The fiery wheel of evolution sets all in motion. Underneath, in the valley, movement is followed by much noise. But on the summits reigns the Peace of the Spirit who has conquered himself. He manifests as peace, for the Spirit triumphant is one with the will of the King, whose manifestation is Peace . . . The storms are stilled, the hurricane has stopped, the elements have bowed before the majestic voice of the summits. The fiery signs of the Lord have shone in the sky. The Plan of God has been illumined by His love. And the tired pilgrim continues his ascent with a new courage, coming nearer and nearer to his Goal. The light and the power of the summits overshadow him ; the sacred silence is broken only by the Voice of God Himself. The Lord sings of the Path which leads to the summits and its steps are revealed by the Sages and the Saints, wise in their fearlessness, saints in their love.

The Masters of Wisdom and Compassion appear one after the other in the world and bring to it liberation. And one after another, the inspired pilgrims make ready for the journey and try to reach the Kingdom of Happiness and of Freedom, the Kingdom of perfect Service. They live neither in the past, nor in the present nor even in the future, but in the eternal.

In the light of the morning sun the snowy summits radiate Peace, which passes understanding. Solar rays of different colors illumine the diamond threads of the Divine

Plan. And the summits which reflect its light, sing with God the Celestial Song, for they are His faithful Guardians through all ages and for ever.

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The setting sun still reddened the horizon and the mountains seemed aflame. Beneath, the blue shadows crept in the valley, but divine fires were lighted on the summits. The sky seemed burning, and light clouds, which floated in the air, were transformed into magic rosy flowers, which seemed to fall on the white altar of the summits.

Was there not a Divine worship performed on the mountains? Were not Radiant Beings, officiating round the summit of Mont-Blanc? Was not the Lord Himself manifesting His Love and His Power through fiery signs in the heavens?

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On the mountain-top, in the deep stillness of the summits, the voice of the Silence is heard as a sweet melody, and a vision of the souls who are seeking God through the ages, passes before me in a series of symbolical pictures.

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The rising sun illuminates with its first rays the sleeping world. On a hill a little altar is erected, on which lie Vedic gifts: sice, honey and flowers. On the carpet of sacred herb (Kusha), a bonfire is prepared and the Hindû priest, wrapped in his white garments, blesses the gifts and lights the fire. Flames rise in the blue sky and the Brahman chants the holy hymn: "O, Agni, gold-winged bird, carry us to heaven and help us to be born again in the fire of the sacred flames!" Around the altar silent figures are sitting, facing East. The Hindûs are plunged in meditation. The prayer fills the air with deep symphonies, and India salutes God through the consecration of its day.

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In the burning desert a caravan is slowly advancing. Arabs, in their white burnous, are sitting silent on the camels. The camels step heavily on the moving sands. The day is coming to an end and the sun is setting slowly. The first shadows appear on the ground while the sun illumines with its last burning rays the desert. The caravan has stopped. The camels stand still. The Arabs leave their seats and fall upon the ground, saying the evening-prayer of the Mussalmān. Great is the silence of the desert. The East is making homage to Allāh the Almighty, and the prayer is resounding in the evening air as holy music.

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A small old village-church in far, far Russia. The morning mass has gathered the first devotees and the priest is officiating with devotion. He is old and his hair is white. The peasants repeat in murmur the prayers. The women on their knees tell the Queen of Heaven their troubles, their sorrows, their hopes, while tears are streaming down their faces. A ray of the sun enters the village temple and shines on the white hair of the priest and on the peasants in prayer. The priest chants the great *Ektenia* and the church is filled with a sweet light. "Let us pray the Lord for the peace of the world." Thus the great *Kitef*¹ is praying for the salvation of the whole world.

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On the altar, covered with a golden cloth, candles are lighted amidst flowers. Before each candle one of the Holy Scriptures of the world lies open and the priest reads one after the other the sacred texts. Representatives of all religions are gathered in the little Sūfī-temple, inspired by the Divine Wisdom, and their prayers unite in one mighty chord of fraternal aspiration. Thus the prayer of East and West

¹ Legend of the town swallowed up in the Lake at the time of the Tartars. Symbol of Russia

become one, and the words of the Vedic poet are fulfilled :
“ Many names are given to Brahman ; the wise renders
homage to Him under all these names.”

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I have reached the summits. I am on the mountain-top and I pray God in the silence of the mountain. I do not need an altar or a shrine. The whole of nature is my temple and the summit is the altar on which I lay my heart. On those heights where live only the eagle and the wind, my prayer is silent and I am myself the officiating priest. But all roads are dear to me, for each conquered step includes all those that went before. The unity of life, the unity of all beings is filling my heart with a great joy and the prayer of the savage is as precious to me as the prayer of the Brahman, the Mussalmān, the Jew, the Pārsī or the Christian, for I am they and they are me. All roads to God are blessed, all steps are precious victories of the human being. And all the prayers of the past and the present make one great chord, in which I hear the harmony of the spheres, the Divine Word, and the deepest aspiration of the human heart. Om !

PEACE TO ALL BEINGS !



COMMERCIALISM AND BEAUTY

By BEATRICE WOOD

THERE still remains a curious impression in foreign minds that America is a country primarily materialistic and chiefly interested in the making of money. Undoubtedly we are prosperous, and much thought is given to the accumulation of wealth; yet the desire to amass fortunes takes second place to the desire to bring idealism into all branches of life as well as to our indefatigable search after culture.

Perhaps no other nation is as preoccupied with education, self-improvement, music, architecture, industrial perfection and the advancement of intelligent leisure as America. We have vast numbers of museums, art galleries, philharmonic societies and institutions of technical and artistic learning. On every side men are trying to merge the concrete world of everyday facts with the greater world of vision and imagination.

Museums are trying to bridge the gap that previously existed between art and business. They are giving free lectures on design, archæology and art. These are not dry and academic but particularly interesting to the everyday mind, so that they are of value to the public and a help to the schools. These museums encourage children to go along lines of research and to discover original material for themselves. They prepare broad educational programmes and spend large sums of money on travelling exhibits, accompanied by lectures and illustrated with slides and films. They publish valuable

and important tracts during the year, spend large sums of money on excellent libraries, which are always crowded with eager students. All this service is in no way commercialised.

Museum directors and manufacturers are working together so that there will be a finer appreciation of line and form. They are co-operating with large corporations in offering prizes for original work so that native artists and designers will be encouraged; and they are combining with department stores in presenting special types of art-industrial exhibitions. Their efforts have proved a tremendous stimulation to American trade.

The best interior decorators are contributing articles to magazines, which are giving more and more space to articles on culture and beauty. Such magazines are read in thousands of homes and thus the standard of living is being lifted. Advertising agencies are sparing no amount of money in the employment of eminent artists, who are inspiring the commercial world and forcing public attention on beautiful forms. The effect of this type of education is everywhere apparent in industrial life.

Beauty has really penetrated industry and as much attention is being paid to it as to efficiency. Factories are beautifying their buildings and planning charming gardens, and are spending large sums of money in order to make life more comfortable for their employees. Recreation, at last, is recognised as necessary to health, and dancing, outdoor sports and pleasant surroundings are considered a protection to the worker. Unhappy, unhealthy people do not turn out the best of work, so to-day, even happiness is becoming a commercial asset. Some factories are actually centers of education, and employ experts to study industrial diseases, modern lighting and ventilation, and the prevention of accident and fatigue. They maintain free classes and give lectures to educate their workers.

The General Electric Company maintains a committee of beauty with a representative from each department, and other corporations are planning likewise. The Æolian Company spends thousands of dollars a year on flowers alone.

Our universities are welding a bond of idealism in inaugurating a new form of activity—the business school. This experiment is to give men a deeper knowledge of practical life and to connect facts with the soul. The goal for such a course is to teach business men to think creatively and to step into the ocean of life outside the mere sound of dollars and cents. Such an effort is a tremendous step forward in the right direction. For, successful leaders in modern business must have a grasp of many things outside the mere routine of commercialism; they must have a sympathetic understanding of human nature, psychology, political economy, history of government. More and more people are becoming aware that vast organisations are not cold machines but channels for life to flow through, pulsating with romance and drama.

America has an admirable desire for self-expression. A foreigner once remarked: "You have no critics any longer, you all want to be artists, whether or not you have touched life in its fullness or sounded its depths."

It is this desire for self-expression which forces the young people to pursue study so ardently. There are more university students in the United States than in all other countries put together. It is this desire which also forces so many young people into the theatres, a phenomenon of this generation. Small groups experimenting with new forms are springing up everywhere, and courageously breaking down the commercialism which previously existed in the theatre. Each small town has its center enthusiastically interested in serious study of the drama. Drama teaches us to look at life with a finer impersonality, to penetrate the minds of great authors, to share the joys and sorrows of others as if they

were our own, and thus in the imagination we sense experiences greater than we might otherwise achieve. This develops a sympathy not centered around the self, and a deeper understanding of all human problems. Enthusiasm of this kind is laying the foundation for real culture.

One of the splendid hopes of America is our popular response to music. The past years have seen enormous development in our symphony orchestras. In one year alone three hundred and seventy-five millions were spent on music, twenty-two millions of that being devoted to the orchestral concert alone. Our public schools have thirteen million students studying music as a school subject. Students receive credits for this the same as for mathematics. They have their own orchestras, and thus every year many are added to those who appreciate the highest forms of musical art. It is a fact of significance that few musicians have ever been known to be connected with crime.

America to-day is cultivating the viewpoint of the artist. We are not afraid to battle the torrents of life nor to rush headlong into adventure and romance found everywhere in the modern world. We want to escape from a too matter-of-fact existence. It is a quality of youth, of vitality, of a new country which revolts against staleness, ugliness. By being imaginatively alive a new attitude is achieved towards industrial, artistic and scientific problems.

Beauty has a direct and powerful effect on evolution, and cannot lightly be dismissed from daily life. There would be less crime if all cities were truly beautiful. It is the ugliness of the slums which represses and deadens the moral forces of life. Crime is the outcome of ugliness and darkness. Criminals rarely come from happy, clean homes.

Beauty is not an abstract idea but a force. It is a power which uplifts and never lowers. It is spirituality made visible.

In the West of the United States one feels the sense of the future, the note that the new race is bringing to the world. There one finds little that is dingy and dark in color. One breathes and feels light. The effect of this gait and charm in the Californian architecture and streets lined with green trees, is most marked. The people move with buoyancy and *joie de vivre*. This sense of inner release results in a tolerance to new ideas, a more spontaneous hospitality.

Few countries offer such fascinating medium for beauty as the United States. We are awakening to the possibilities of our folk life, are beginning at last to collect songs of the sailor, the Indian, the cowboy and the negro. We are preserving the best form of our old architecture, and collecting our early American furniture, while our modern skyscrapers, like torches, point the way to new efforts, freed from the outworn forms of conventional standards.

It is true we have not yet developed many great artists. We have few giants in painting, music or literature; but more than any other country we are bringing a sense of leisure, of beauty to the people. And so, a few years more will find our art inspired by the vitality pulsating through the nation. All true art springs from the life of the day. America at present is awake, and seeking truth and happiness with the courage of a people who are interested in problems greater than themselves.

THE biography of famous men and women is often as much a work of art as any monument of the painter or sculptor—it may produce in us whenever we think of it as strong an æsthetic emotion and inspire us to as deep a satisfaction of truth and beauty.

JOHN ERSKINE

PANĐIṬ CHHEDALAL

IN MEMORIAM

PANĐIṬ CHHEDALAL is no more! The words keep reverberating persistently in one's brain. And yet how untrue they are. The flesh-and-blood cage of the soul may be dissolved, but the soul of man is immortal and cannot die. And if this is true of all ordinary mortals, how much more true is it of one who, even when chained to the cage, ever looked heavenwards and drew his sustenance from the peace and freshness of the spiritual atmosphere. Of Paṇḍitji it can be truly said that he lived in the world and yet was not of the world and was one of those whose feet, although planted upon this world of sins, and sorrows, were scarcely smirched by its mire. He was a brilliant graduate of the Bareilly College—one of the two oldest Colleges in the U.P. or the N.W.P. as the province was then called. As a reward for his success in the University Examinations he was appointed on the teaching staff of his *alma mater*, but soon got fed up with the profession of imparting the dry-as-dust instruction which alone could be given in Government Institutions. And before he reached the full maturity of years he threw up his worldly career in order to follow without let or hindrance the beckoning of his soul. A veil of mystery enshrouds his life spent immediately after his retirement from work. It is certain that he spent a good part of his time in the performance of some of the most difficult practices of *Hatha-Yoga* in which he had attained considerable proficiency. He regarded it as a useful preliminary to

success in *Rāj-Yoga*, in so far as the control and flexibility of the body through which the vital and mental activities have to function render the task of mental discipline and concentration easier. But he was never under any delusion regarding the scope or potency of physical-yoga and recognised clearly and constantly its limitations. So that later *Hatha-Yoga* occupied quite a minor and insignificant place in his life, which he attuned in an ever-increasing measure to the teachings expounded by Shrī Kṛṣṇa in the immortal verses of Bhagavad-Gītā.

The triple doctrine of *Jñāna*, *Bhakti* and *Karma* became the guiding star of his life which he tried to the uttermost of his powers to spend in the selfless service of humanity—such service being illumined by a clear perception of the ultimate object of existence and sanctified by making it an offering to the Lord. It was in this spirit that he came to Benares to take up the duties of the Superintendent of the Boarding House attached to the Central Hindū College out of which has grown the Benares Hindū University. Those of us who had the privilege of being connected with that Institution know what an ennobling and uplifting influence he exercised upon the youths who came into contact with him. He was a strict disciplinarian without ever adopting any of the harsher methods which are commonly associated with discipline. Gifted with a warm heart and rare sense of humour he was worshipped as a saint and loved as a father by the inmates of the Boarding House. He was one of the Trustees of the Central Hindū College who were elected for nomination as life members to the Court of the Benares Hindū University of which body he remained a member till the end of his life. Simply, unostentatious, retiring and modest, his invaluable service to the great institution is recognised only by his compatriots and is little known to the outside world which at the present day is so much

influenced by advertisement. He was full of humour but it was so refined and exquisite that even his close friends sometimes failed to see it, veiled as it was behind the dignity of his bearing and the seriousness of his general attitude. All the same this sense of humour was one of the fascinating traits of his character. Orthodox in every detail of outer life, the liberal and broad outlook of his mind did not fail to detect the numerous absurdities that had disfigured the modern orthodox beliefs and practices, and his orthodox friends often failed to see the biting irony which was concealed in his remarks about them. Some idea of his opinions and ideals may be gathered from his book *Saḍḍarshan ka mela* which although written in Urdu in order to reach the masses is based principally upon the teachings of Shri Kṛṣṇa and other Hindū Ṛṣhis, but is not free from the inspiration of Mussalmān religious culture. He was well versed in English, Samskr̥t, Arabic, Urdu and Hindi and had therefore access to the treasures of the literature in all these languages. But the beliefs which moulded his life and which found expression in his talks and writings were derived from a source higher than that of book-lore. Being in touch with the spiritual world, which to him was the only reality, he was a perennial source of inspiration and uplift to those who came into contact with him. This source has dried up alas ! so far as outer communion is concerned ; but a soul that was so pure, so noble, so untainted with the heresy of self cannot fail to influence and help humanity even when it has cast off the vesture of flesh.

Let us pray for the peace of such a soul even if it is assured for him in the bosom of the Lord to which he has gone.

G. N. C.

EXPERIENCES WITH UNDERGROUND INTELLIGENCES

By H. P. GOERTZEN

My first experience was in the winter of 1926-27, though I had seen brownies above-ground before. I was working in the Black Rock mine, Butte, Montana, 2,200 feet below the surface, in a zinc lead, nights at the time. We went to work at 7 p.m. for an 8 hour shift, with a half-hour for lunch, 10 to 10-30. We work in twos, a miner and a shoveler, and during the lunch hour we talk, smoke, or day-dream, after we eat, of course, and that stretches often into an hour. My partner, Dzyr Hevilla, was a Serbian; age about 45; and he spoke only broken English, which through constant association for several months I understood quite well. He lives at 489½ E. Park Street, is married and has two children. He is very conscientious and honest. We had been talking religion and matters of belief, and I had learned that he was a Greek Catholic. Among other things we had talked about the possibilities of fairies and such. In substance he said that there might be such things but that he had never seen any, and so was rather in doubt. This particular evening I was lying down day-dreaming, I call it this, so as to tell the truth and avoid suspicion, and in my day-dreaming I was clearly conscious of two brownies, or gnomes, about a foot and a half tall, each one holding my hand in a "ring-around-Rosie" way. They were radiantly joyful and very active and graceful in their movements. I was completely surprised when up jumps my partner, and coming towards speaks to me in about the following words:

"Henry! you funny fellow. I see you, I vatch. Ven I vuss kid I reed in book 'bout little people, and I believe. Ven I vuss bigger, every body say its lie, and I don't believe. Ven I vuss big man, I never see and I don't believe; I believe only stories for kits. By God, this time I believe, I see. I never see before like this—I see—" He broke off for want of words to express himself, fervently grasped my both hands, overcome with a deep feeling of good-will. After he had gathered himself together he asked, "How you can do dott?"

About two months later, in the same place nearly, there was a big boulder hanging overhead. It weighed at least several tons. We

tried to get it down with pinch-bars, for we had to work under it or not at all, but were unsuccessful in getting a sufficient purchase from where we stood. It hung about six feet above the working floor. It was clear zinc ore, and measured roughly, 4 x 6 x 8ft., and was nearly egg-shaped. My partner, the same one, was willing to risk it and get under the rock to stir it loose, if he could, hoping to get away to safety before it could fall. I saw the foolishness of it and told him to stand back. About the same time I felt an urge to call upon the angel-host for help. The KYRIE flashed through my mind and soon I was conscious of quite a band, though I did not really see any of them, I felt a bluish-white fluid sort of elephant's trunk proceed from about near my heart to part-way around the rock, and an urge to stand as near by as I dared with comparative safety. It felt, as I imagined it at the time, like giving birth to a child might feel. After several minutes the boulder slowly began to work loose, that is, bits of rock began to drop, say for about a minute, then I felt myself suddenly pushed back, and the rock fell in one piece. In 5 minutes it was all over, but for several days I felt very limp and weak. This wore away gradually.

THE CHINESE GOD OF FIRE

By H. G. C. HALLOCK

"HO-ZWEN-BU-SAH," is the name of the Chinese god-of-fire. He rules fire. When he is displeased with people he sets their houses afire. Ho-zwen was a Taoist priest; but during a great battle he changed himself into a giant with three heads and six arms. He has three eyes, one in the middle of his forehead. He has red hair and he is of a fiery disposition. He rides on a fiery horse which snorts flames, and fire flashes from his hoofs. In the god's six hands he carries a heaven-wide flashing seal, a wheel of five fiery dragons, a gourd enclosing 10,000 fire crows, and two swords, and a thousand-mile smoke screen filled with swords of fire. No wonder he can scatter fire everywhere and do untold damage when on a rampage. People in whose house he starts a fire are not welcome in other homes lest, in so doing, they bring Ho-zwen's wrath upon themselves also. People where a fire starts hurry to the temple and plead with Ho-zwen to leave their house at once. When he leaves they thank him for punishing them. Ho-zwen-bu-sah is much feared, also, because of the danger to the one in whose house the fire starts, for if it spreads to other houses and he is found, his neighbors throw him into the fire for bringing loss to them. So he runs away and is not seen again or

comes back only after a long time. When the houses are rebuilt the old rubbish is put on his lot!

You would be greatly interested to see a Chinese fire and the fire-fighters at work. Crowds of firemen come each with a long name-banner. These banners are left in line against the walls of the narrow streets near the fire. One set of men are carriers having carrying poles with a bucket on each end of the pole. Ahead of each carrier runs a man with a gong beating wildly to make way for the carrier as he brings the water from a creek or canal or well near by. He dumps the water into the tub of a hand-pump which forces the water up a spout on to the fire. This pump working reminds one of an old R. R. hand-car. Wealthy men often keep a hand-pump in their own home; but lest the fire-god give the pump work to do there is written on it, *Be-r-beh-young* (prepared but may it not be used). A fire in China is a noisy, exciting and very primitive thing in its method of extinguishing; but fierce in its burning.

While the fire is burning sometimes theatricals are held on the street. These are to please the god-of-fire and get him to go back home. At other times, when people fear troubles are coming, they buy a paper image of the fire-god and burn false money, incense, and candles before it and then burn the image itself. This is sending him home by spending money and fragrance to keep him from starting other fires.

I asked the Chinese if the fire-god lit a recent fire on a ship. They answered, "If there was a fire on the ship the fire-god must have been there at work." We have towers in Shanghai where men watch for fires. When one is discovered the fire-bell is rung. When the old Custom House was built a large clock was placed in its tower. For some weeks after this clock began to strike the hours there were few if any fires. The Chinese said it was because the fire-god thought that every time the clock struck there was a fire announced so he could rest without helping. Chinese life and atmosphere is full of such superstitions. Chinese are never free from them and from the anxiety they bring.

RELATIVITY IN ITS WIDER MEANING

THE above is the subject of a posthumous article, by Lord Haldane, in the December 1928, *Century Magazine*.

"What," he asks, "has Einstein taught us? He has taught us that space and time are not fixed things which exist apart from the mind When you work that out, space and time turn out to be nothing more than relations established between the mind and the things that it observes Outside of mind there is nothing, and apart from it, nothing has any meaning For centuries, people believed the earth went round the sun We now know that it was only the *relativity* of our position that made us fancy we were at rest and that the sun had a circular motion round us. This conventional view brings about relativity.

"Now reflect on the truth that applies to a great many other things besides the motion of the sun? It applies to our ideas on the great subjects of God, freedom and immortality. As regards these, we have first to ask ourselves what we mean, and then to see if we have not introduced some prejudice of our own, some habitual way of thinking, which deflects us from the truth.

"We require very close reflection to deliver us from the great mass of conventionalisms and habitual modes of looking at things which obscure our outlook on the great problems of life, such as the notion that mind and matter are two different things which exclude each other. They turn out when we inquire into them to be merely the outcome of standpoints which have dominated our way of looking at things."

Here Lord Haldane gives some examples of such dominance, such as superstitions which dominate both uncivilised and civilised man, the latter often unconsciously, according to their levels.

"There are varying degrees in reality. There are varying levels in knowledge. The living organism is at a higher level than the machine, and the conscious being is at a higher level than the living organism. Experience discloses to us ascents in its meaning, which bring us up, up to the self that thinks, and then we have a key to the varying significance of reality.

"It is beside the point to say that all this is the outcome of evolution in the world before us, for that world is meaningless and

not actual except as object for a mind that comprehends it . . . It is through the conceptions which the mind has brought to bear in construing the world itself that the latter gets its significance and is so real.

Some of Lord Haldane's thoughts are very beautiful, such as :

"Every man has his own poetry, his own forms of beauty, his own kind of religion, which appeal to him individually more than to others.

"There are levels in experience which belong to reality just as much as do the principles of men of science. Every one of us knows that there comes a time when we seem to be lifted above ourselves—which means above the level of our minds, there is a huger world. What was Christ but the personification of the power to rise above conventionality ?

"And so we come with the moralists, with the poets, with the artists, with the votaries of the highest among the religious creeds, to the idea which began to press itself on us when we started to explore experience. The more things are interpreted as spiritual, the more they are found to be real."

Every student of Relativity should read Lord Haldane's article. He has added to a cold flower of abstract thought, the perfume of spirituality, by giving it its wider meaning.

Coming from the pen of one of whom the London *Times* in its obituary notice, wrote: "Lord Haldane possessed one of the most powerful, subtle and encyclopædic minds ever devoted to the service of his country," it is bound to have a strong influence upon the thought of the day.

M. V. S.

IS RELIGION POSSIBLE IN THE FUTURE ?

A German writer, Berthold Molden, has asked himself in his book : *Is Religion Possible in the Future?*, whether, now that all external authority seems to disappear, a standard will remain for human action. Chasing after the *perpetuum mobile*¹ causes us to miss the *perpetuum stabile*²—and after all, we cannot do without this.

¹ Perpetual motion.

² Perpetual static.

The author thinks it of little importance that small groups of the "social and cultural elect" uphold some religious philosophy; it is of great importance though, that the masses—the people—should regain religion in some way or other. Everyone should co-operate in this matter; the church has tried to popularise the truth it had to give, but now that its influence and power have come to an end, those who are cultured should take it upon themselves to make the new religion widely known.

By religion Berthold Molden does not mean the traditional Christian faith. He thinks that the new religion is something new; a conception arising spontaneously among the masses; it cannot be considered a continuation of the traditional forms of religions. There certainly is still the feeling of dependence on a super-sensuous power, but at the same time there is more clarity, more freedom, more commonsense in the expression of one's relation with the mysterious Source of All.

The writer thinks that the very fact of easier circumstances, of disarmament, of birth-control, of liberty to enjoy, may make the soul poorer by taking away the opportunity for endurance and a moral resistance will be needed having its basis in reverence for a super-natural Power.

There is respect for life, for nature, for labor, for the community, for humanity, but this respect must be deepened into reverence for the Source of All.

Laborers and youth have something which the middle-classes miss; these are so taken up by their trade and business concerns that they have no leisure for calm and deep reflection. The laborer in his free hours and even during mechanical, monotonous work can keep himself free for idealistic thoughts and feelings. Youth also has its inner relaxation, and together with its antithesis, old age, guard the treasures of the heart, which would get lost in the wear and tear of the trade and business of middle-age.

Some of the religions like Hindûism, Islâm, the Greek Orthodox church will remain for a long time to come; it is in Western Europe and America that the existing religious beliefs are attacked with success. A new *form* of religion will have no chance. Humanity, conscious of its unity, will get hold of a religious-philosophical conviction. This will be a monistic world-conception having its source in the conviction that the Logos reflects Himself in the individual and wishes to experience in that individual His times of rest as well as His ever-advancing, active development.

NOTES AND COMMENTS

LARGER girls in Japan have apparently come to stay. Their enthusiastic entry into all forms of sport is changing their physique. They like tennis, basketball, swimming and pole-vaulting. Parties of them climb Mount Fuji, and this is regarded as a most remarkable spectacle. Women are busy earning salaries and this was unheard of not so many years ago. Some of them even drive taxi-cabs . . . So does the world change.

* * * * *

The compassionate heart of the World Mother must surely be wrung when She sees the horrors through which myriads of Chinese women have passed, and are passing in giving birth to the "new woman".

First they are casting from them some of the horrible fetters and inhibitions which have held them close clamped for many centuries. Bound feet, long hair, slavery, disagreeable husbands—these are some of the things the women are trying to get rid of.

Under present-day conditions the pain of bound feet must go; bobbed hair, taken as a symbol of the new freedom, had its fanatics and its martyrs at first. Disagreeable husbands are being discarded through divorce and despite tyranny and persecution from the husband's relatives.

Child-slaves, girls, have evidently had a pitifully bad time. Beaten, starved, abused—poor children, sold by their relatives for the sake of gold. They have suffered miserably at the hands of merciless owners. Their fate, too, is changing. The rights of education are opening out before them and perhaps the worst is over, though from some who know best an appeal goes out to the women of the world to help in freeing them from their still hard lives.

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America's Negro Race Question occupies the thought of many who strive to find some solution of it. Prof. Melville A. Herskovits' thinks that the American Negro is an amalgam in the ancestry of which is blended all the principal human elements—White, Negro, and Mongoloid, and out of this is coming a definite physical type which may be called the "American Negro," it is all and yet none of its ancestry. He thinks that the presence of white blood in him does not explain the superiority of the Mulatto, and that intelligence tests

have proved this. The difference is due to the fact that the Mulatto is living a white man's culture which imposes all its standards on him. The less negroid-appearing negro, too, has an advantageous position in the community for social and historical reasons.

Human teeth are showing changes which strongly indicate evolutionary significance. In the lower molars there is a definite system of grooves and arrangement of cusps. This pattern is undergoing in man a gradual and progressive change. The pattern of the cusps and furrows is being reduced and is most characteristic of modern white races, and is more noticeable in Americans than in ancient or modern Europeans. The most primitive stages are found in nations of West Africa, and the Mongols show an intermediate form.

Comparative studies of the human and the ape brains still go on. "The only distinctive feature of the human brain is a quantitative one," says Prof. G. Elliot-Smith. Otherwise, region for region, wrinkle for wrinkle, the brain of the gorilla corresponds with man's. Prof. Elliot-Smith seems to think that in mammals the chief distinction over lower forms of life is in the cortex of the fore-brain, a special development of a unifying area or organ which he calls a neo-pallium. It is the special area into which (1) nerves from the sense organs bring tidings, in which (2) the stimuli are somehow unified and registered, and from which (3) commands are sent out to the muscles. It is, in fact, a "new unifying organ" and in man this neo-pallium area is vastly greater than in any other creature, and on the physiological side makes man so much more of a personality.

The Gobi Desert is gradually yielding up its secrets to the persistent curiosity of man. About 5,000 miles of Central Asian territory have recently been covered by an American expedition, which discovered the fossilised skull, teeth, and shoulder bones of the most colossal animal that ever existed on the earth. Only part of the head bones of the monster weighed 400 or 500 pounds. Remains were also found of a Chinese culture in Mongolia indicating that this region was more densely populated 20,000 years ago than it is to-day.

An explorer in an old place, called Intihuatana, once an Incan astronomical observatory, turning his binoculars upon the surrounding country saw on the top of the Mt. Tuainapiccho the walls and platforms of an unknown city. What archæological treasures it might hold is not yet known for the city is not easily accessible, being surrounded by steep ravines. This observer was exploring, with others, the old Inca town of Mac-Chupiccho, which "disappeared" when the Inca Empire was wrecked by the Spaniards, thus fulfilling an old prophecy of Inca priests that some day white-bearded men would come riding four-footed monsters and

would conquer the Sun Empire. Macchupiccho was discovered by accident. It is of the Megalithic period and said to be one of the most wonderful examples of Inca grandeur in its imposing solitude among the high and eternally snowcapped mountains. The explorers who discovered it were looking for Choquequirao, attracted there to because its name means "golden cradle". It was thought that the Inca ruler, Mango II, when he took refuge from the Spaniards, against whom he had rebelled, had hidden there his fabulous wealth.

* * * * *

Dr. Ales Hodlicka said at the recent International Congress of Americanists, that there must have been a connection between N. America and Siberia at one time, as suggested by odd similarities in custom, implements or dress. A Russian professor pointed out the likeness between ancient legends of animal worship. Others pointed out the close connection between the material culture of the American Eskimos and those of extreme Eastern Asia; also the likeness between visored hunting hats bearing brightly painted geometrical figures used by the Aleutian Island people and the hat designs found among Bernig Strait Eskimos.

* * * * *

Mr. Hany B. Collins, ethnologist and archæologist for the Smithsonian Institute, has brought back from the Bernig Sea Islands what he believes to be remnants of the Golden Age of the Eskimos. Digging into mounds on St. Lawrence Island and Sledge Island he found houses 16 ft. below the habitations of this generation, and 6 ft. below sea level, and buried in the silt were bits of carving, bone and ivory, of exquisite design, all kinds of domestic utensils and remains of extensive villages. Some of the bodies of these ancient people were rather well preserved in ice. There is no proof yet as to whether they came from the Siberian side or from Alaska. He said: "A wash heap is an archæologist's playground."

* * * * *

"Papuan Magic" has attracted the attention of many anthropologists, and in a recent book—*Orokaiva Magic*, Mr. F. E. Williams describes some of the processes as practised and believed in by the Orokaivas of the lowlands of North Papua (British New Guinea). He says the "fundamental element in magic consists just in desiring the result, but desiring it in the particular way . . . which we call *wishing* or *hoping*. One might go so far as to say that whoever hopes against hope, whoever dreams by day and builds castles in the air, has already made magic in his heart. Any emotion or blend of emotions may enter into the hope—hunger, anger, lust, revenge, or whatever other. When we are indulging a wish or a false hope and are enjoying a premature imaginary satisfaction of such emotions, we are in spirit guilty of magic . . ." These people, unlike some others, have no set magical formulæ. . . . Mr. Williams also discusses the recently developed "taro cult". (The taro is a sort of yam). This cult has spread rapidly over a considerable geographical area.

It came into existence through an individual who believed himself possessed by the spirits of the taro, from whom he received instruction in the rites necessary to ensure an ample crop. At first they were simple, with feasting and good fellowship, but quickly developed into rather elaborate dancing and ceremonial, and it soon had associated with it not only placation of the taro spirits, but placation also of the spirits of ancestors or departed relatives who are believed to control the growth of the taro. Thus do sects arise. Mr. Williams points out also that the vigorous growth of such cults is due to the suppression of older interests brought about by missionaries and by the impact of the "white civilisation".

Sir Arthur Conan Doyle thinks many people see fairies who are ashamed to say so, because of the incredulity with which they would be met. Sir Arthur claims to have had messages from Joseph Conrad and from Earl Haig, and expressed his disappointment that the relatives of the latter did not wish apparently to hear the Earl's messages, as they did not reply when he asked if they would like to hear them.

Speaking recently before the Educational Section of the British Association, Dr. Cyril Norwood, Headmaster of Harrow, urged the abolition of examinations for high school girls and boys, except as a test for entrance to universities or to professions. He thought that a properly inspected school could issue a certificate of satisfactory scholarship. The power to make such an award would imply a high standard on the part of the school and perhaps a higher level of efficiency than now exists.

Further, he said that education is no longer in the region of the "three R's". It is now in the territory of another trinity—the hand, the eye, the voice. It is the business of the primary school to teach the child to observe, make him do things and to instruct him in speech and song. Then the child will have more capacity for true happiness and true intelligence.

Lieut.-Governor Buron Fitts, of California, said not long ago that "Crime constitutes the most costly war in which the United States was ever engaged. It costs this nation 16 thousand million dollars for crime suppression and in loss of property as the result of crime, as against a cost of 8 thousand million dollars for the World War". Work, he urged, is the best crime deterrent, and chiefly this crime difficulty is a "Kid" problem. He thinks that the Boy Scout and other similar movements are the greatest possible help in overcoming the juvenile tendency to crime.

REVIEWS

The Spiritual Factor in National Life, by C. Jinarājadāsa, M.A.
(The Theosophical Publishing House, Adyar, Madras. Price Re. 1-14.)

“There are two things in which we heartily believe to-day. One is spirituality and the other is nationalism”—says Mr. Jinarājadāsa. We have come to these through long experience. And further, man dreams of a Golden Age to come, and that dream is born of God’s Dream of a Golden Age. He names God as the great experimenter who has a perfect scheme and slowly moulds immaturity, and consequent imperfection, towards that perfection. Some of the steps that humanity has taken towards that perfection are reviewed. In part II “The Hindū Doctrine of the Ātman” Mr. Jinarājadāsa says that the reason for India’s persistence when other nations have come and gone is because of her ineradicable conviction that the self is God. He shows how experience in the necessity for unity in the affairs of life is pressing the West to the same conclusion—to the knowledge that Unity lies within. In III “The Kingdom of Heaven is Within You” is disclosed his conviction that experiences, good or ill, if nobly borne, lead to divine virtues. Life becomes steadily transmuted into the terms of the spirit, which knows that there is the inner link with all—the inner kingdom of oneness. In IV “God, our Brother Man,” Mr. Jinarājadāsa turns away from the usual concept of man as ruled by a God veiled from comprehension by our racial, religious and other prejudices. We are transcending all these barriers and gradually coming to the great idea of looking our brother of any race, creed or sex in the face and knowing him as revealing part of the Divine we seek, no matter what the external mask may be.

As is usual in his books, Mr. Jinarājadāsa leads us to look upon a larger vision of life, to see not unrelated parts, but the intimacy and oneness of the whole.

J. R.

Invisible Helpers, by the Rt. Rev. C. W. Leadbeater. First Indian Edition, Revised and Enlarged. (The Theosophical Publishing House, Adyar, Madras. Price Rs. 2-14 and Rs. 2-4.)

Few books convey the same sense of reality of the world on the "other side of death" as does this one. Bishop Leadbeater gives first the rationale of that other life and then narrates a number of stories new and old of the work done, in a perfectly natural way, by "invisible helpers" for both the living and the dead. Thrilling, unvarnished tales are told of rescue from drowning, fire, suicide, injury, or starvation, from despair and sorrow. Many of the tales circle round the eager personality of a new and equally delightful Cyril. Much is also done by these helpers for those passing into the astral world, especially through some accident, to understand what has happened to them. In the last chapters is given the method of becoming such a helper - and no one on reading the book could fail to wish otherwise. Through becoming a helper one is able to acquire more readily and quickly yet greater power to assist and serve in every possible way in ameliorating human suffering and trouble.

This is a book that inspires, delights and captivates the imagination of young and old alike.

J. R.

The World-Mother as Symbol and Fact, by the Rt. Rev. C. W. Leadbeater. (The Theosophical Publishing House, Adyar, Madras. Price Re. 1-8.)

Bishop Leadbeater calls attention to the statements made by Dr. Besant with regard to the World-Mother. As there seems to be some confusion on the subject he attempts to elucidate it out of his own knowledge. He says that the World-Mother is a mighty Being who is at the head of a great department of the organisation and Government of the world, a mighty Angel with a host of subordinate angels who carry out her plans. Also, she is the Consoler and Comforter of all who are in sorrow or adversity. Her functions bring her into contact with all the Rays, for she helps all women alike. Ordinarily there are three distinct ideas about the World-Mother: (1) The Story of the Mother of the Disciple Jesus; what she was then and what she afterwards became; (2) The sea of Virgin Matter, the Great Deep, the waters of space over the face of which the Spirit of God moved; (3) The feminine Aspect of Deity. In enlarging upon these three ideas most of the book is taken up with the first. Bishop Leadbeater points out the far-reaching, cosmic nature of the work which

the World-Mother performs ; and in detail, her anxiety with regard to raising the status of Motherhood on this our planet.

Dealing with the second idea Bishop Leadbeater points out again how in many religious and in different ways the World-Mother is symbolised as virgin matter, in which form comes to birth ensouled by Life. It is pointed out concerning the third that we must realise that our highest conception of Deity combines all that is best in both sexes. We should always hold the thought of Deity as being Father-Mother.

This is a very useful volume to have, as it clarifies thought and keeps perspectives in their right proportion.

J. R.

Offering, by C. Jinarajadāsa. (The Theosophical Publishing House, London. Price. 2s.)

This is a unique and marvellously clear revelation of the way of our unfoldment, the 'Way of the Cross,' or 'The Path,' we get a new concept of the growth of the Soul, of its ever-becoming. What is the ever-present of his own realisation he pictures as a divine, far-off event, as the culmination of our evolution still is for our average humanity ; yet the book is full of hints that it is not only possible now, but that even at an early stage of mental evolution, the Ego may grasp the fact that he too is "The Divine Child," and unite his flame with the "Great Flame". Thus he agrees with Krishnaji, who wants one to do it immediately.

The symbol of the flame is beautifully used throughout the book, and many a transient step is shown in its full beauty. The goal of Life is the union of the individual Flame with the Great Flame, and the joy that it brings. What is the "Offering" ? Nothing but whatever particle of the Flame one has found in himself. For the real attainment there must be no mediator. Yet for those who are static, faithless, wilful or otherwise incapacitated, there is, even in this far future religion, a helper, the Divine Child in his own personality. The last chapter one perforce must take as a vision of some future race of our humanity, when intuition, the sixth faculty, is awake. But the beauty of the teaching is clothed in beautiful phrases, and the book beautiful, simple, in its binding. One puts it with the books that always help.

A. F. K.

Studies in Evolutionary Psychology, by E. W. Preston, M.Sc. and C. G. Trew, Ph.D.; Introduction by J. Emile Marcault, M.A., LL.B. (The Theosophical Publishing House, London. Price 1s. 6d.)

This clever little book is all too short. The scheme is to show that the evolutionary rise of Europe, from the dark Ages up to the most advanced of the present, has followed a precise method which is parallel to the expansion of the human faculties from the lower to the higher, or rarer, the true intuition. It takes the status of the early Greek and Alexandrine science and literature as a point to start from and shows the subsidence into inaccuracy and false science by the time of Plotines and Pappus, A.D. 300.

The Teutonic sub-race was then just waking up, and the beginning of the New Cycle is taken at the advance of the Arabs and their promoting the higher sciences wherever they went. Previous to this there is practically no literature of science. About the eighth century we find the MSS. *Compositiones ad Tingenda*, and another in the tenth century. The science is alchemy. This period is called the "Activity Period, A.D. 600—1100," for only the man of action, the knight, was a hero. This is splendidly summed up.

Then follows the Emotional Period, the Crusades. H. G. Wells, referring to the first crusade, 1099, say: "Here for the first time we discover Europe with an idea and a soul." But it is a great advance over the Activity Period, even though science is still seeking the philosopher's stone. Church rules over empire, religion worships the Virgin, dogma rules over philosophy.

In 1600 we get the dawn of the Mental Period. A scientific revolution comes in and marks the entry of a new faculty of man on the European stage. Here we have Leonardo da Vinci, Copernicus, Paracelsus, with Tycho Brahe, Kepler and Galileo in quick succession. Each represents a different country, the movement is continental. Then we have Bacon, Boyle and Newton, and the founding of the Royal Society. This marks the coming into play of an entirely new intuition. The fifteenth century had, by the discovery of America, set the whole world looking for fact. That spelled the doom of superstition and dogma. This chapter on the mental intuition is most excellent, but far too short. Natural law began to take hold of man's conscience, and this prepared the way for the nineteenth century.

The social sense in man waked up. Evolution was recognised as the way of achievement. "Sociology replaces politics." "Duty is

seen as a categorical imperative." Thus the growth of man's consciousness is mapped out to 1900.

The twentieth century has its own special place in this scheme of things. Thus it is pointed out that it is now, in this new century, that we have found still another phase of intuition. It is the Cosmic Sense. Its study is the new science and the new science is achieved only by the use and further development of the new faculty now found. Most unfortunately this chapter is the shortest in the book, and another fault is the absence of any bibliography of the subject. A list of the important scientists of the day whose writings are along this line even in a remote way, would be very valuable. We drop the hint to the two who have made this historical sketch so readable.

A. F. K.

The New Image, by Claude Bragdon. (Alfred Knopf, New York.)

Mr. Bragdon has made, with the aid of the spectacles of theosophy, a number of stimulating essayic surveys of the western world of the present day. And the impression arrived at is that the revolting youth, the somewhat unfeminine feminine principle, and the impersonal love indulgences of modern life are not so impossible after all—that is, with the assistance of the glasses.

In his new volume of subtle studies—*The New Image*, he has viewed problems which are both new and old to himself. And at the same time has kept his third eye fixed upon the goal of unity. Unity with the Self.

He offers steps of Life-wisdom to freedom-intoxicated social-livers as a means of guiding them from their extremes and illusions toward that balance which is the outcome of understanding. The understanding of the great laws of Being—the result of cultural discipline, meditation and intuition.

"We are bound to this plane," he explains, "by the senses and the mind: but by developing the fourth form of consciousness, the intuitional, each may discover his particular 'ray,' ascend by it to the archetypal world, and attain to that 'union' through unity of being, which is man's ultimate evolutionary goal." (P. 149.)

Mr. Bragdon had previously explained that one of the present essential methods for that attainment is by "Individual, non-competitive self-expression, together with group-consciousness and co-operation." (P. 104.)

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The essays are filled with the most enlightening ideas, the result of thinking clearly in the midst of steel-rivited, money-tempoed contagions. Here is a wise book, written with a sympathetic penetration into the separative life of to-day. Here are presentations of—and satisfying solutions to—those problems which the most of the world has not as yet faced but inevitably will have to face to-morrow.

L. B. C.

The People of Tibet, by Sir Charles Bell, K.C.I.E., C.M.G. (The Clarendon Press, Oxford. Price 21s.)

Sir Charles Bell spent a number of years in the strange lands of Tibet, Bhutan and Sikkim as British Political Representative. He brought to his task a fine sympathy for these Himalayan, and Trans-Himalayan peoples and a power to understand something of their lives, aims and outlook. He was for over 20 years in Tibet itself, and spoke its language fluently. He offers for consideration a wide and careful range of observations and has obviously tried to set them down as accurately as possible. He says that the inhabitants call their country Pö, and that in early Arabian works it was named Tobbat, Tabbat, Tibat; he thinks we may have derived the word Tibet from two Tibetan words, Tö Pö, meaning Upper Tibet. Sir Charles describes the different classes of inhabitants and gives a kindly appreciative account of their way of living—from the humble herds-men and shepherds to the highest and most worshipped and exclusive priest-king. He does not lay the stress that others have done, who have spent brief periods, often in disguise, in Tibet—on the unpleasant side of the habits of the people. He shows them at work and at play, their occupations, trades and politics. He has left over most of the fascinating religion's side for another volume. Men and women seem to share their occupations pretty equally and the women have a large share of independence, and he does not appear to give much prominence to the system of polyandry that has hitherto been, maybe rather carelessly, commonly attributed to the people as a whole. Being of a cheerful, laughter loving nature a fair amount of time is given to play. Skipping and picnics seem to be the favourite national pastimes. Their annual pony-races at Shassa must be highly entertaining. The ponies run without riders but are urged by all sorts of means along the course of five or six miles in length.

Other writers on Tibet say that Sir Charles has left there a record of kindness and justice. He went to be a friend, not a critic of this

still feudal country, and its customs interested him. He appreciated the struggle the people make against their windy, bare and not very fertile country, so we have a valuable book giving a sane view of it instead of the usual rather highly coloured one. We appreciate the way he passes it in review before us and leaves us wanting to know more.

What Every Girl Should Know, by Margaret Sanger. (Rose Witcop, 85 Shepherd's Bush Rd., London. Price 2s. 6d.)

This book is dedicated to the "Working Girls of the World," and is a simple and yet comprehensive survey of the imperative knowledge with which a girl should equip herself on the subject of sex and its concomitants.

S.

CORRESPONDENCE

MRS. E. LOURENS writes from Colombo:

In regard to the request at the end of the article "Startling Relationships, etc.", by the Rt. Rev. Irving S. Cooper in the March THEOSOPHIST, I would like to refer to an article written by Mr. Aria, the late Recording Secretary, in one of the back numbers of THE THEOSOPHIST, wherein, from astrological calculations, he maintained that the future Pole would be in the region where now the Ural Mountains are.

I regret not to be able to be more accurate in my indications, but it is not possible for me to lay my hands on these back numbers of the magazine.

(We have tried to find the article referred to, but have not yet succeeded.—Ed.)

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

What Every Girl Should Know, by Margaret Sanger (Butler and Tanner Ltd., Frome, England); *Annual Report of the Board of Regents of the Smithsonian Institution, 1927* (United States Government Printing Office, Washington, 1928); *Theistic Attitude in Education*, by G. N. Gokhale, B.Sc., L.C.E., M.T.E. (Ind.) (The Educational Publishing Co., Karachi); *Gospel of Sri Ramakrishna*, Vol. II, Second Edition; *The Saint Durgacharan Nag* Second Edition; *The Message of Swami Vivekānanda*, by K. S. Ramaswami Sastri, B.A., B.L.; *Sri Ramakrishna*

Paramahansa, by K. S. Ramaswami Sastri, B.A., B.L. (Published by Sri Ramakrishna Math, Mylapore, Madras); *The Mystery of Man*, by S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler & Co., London); *Self-Reliance*, by Philip Harrison; *Reincarnation*, by "Papus," (Dr. G. Encausse); *The Possibility of Miracles*, by Anna Maria Roos; *The Open Door*, by Sulhayhas (Rider & Co., London); *With and Without Christ*, by Sadhu Sunder Singh (Cassell & Com., Ltd., London); *Let Understanding Be the Law*, by J. Krishnamurti; *Life in Freedom*, by J. Krishnamurti (The Star Publishing Trust, Eerde (Ommen-Holland)); *The New Krishnaji*, by E. A. Wodehouse (Published by Order of the Star, Adyar, India); *Purpose*, Quaterly (C. W. Daniel Com., London); *The Tibetan Book of the Dead*, by W. Y. Evans-Wentz; *Tibet's Great Yogi Milarepa*, by W. Y. Evans-Wentz (Oxford University Press, London: Humphrey Milford).

OUR EXCHANGES

The Canadian Theosophist (January), *Modern Astrology* (February), *Theosophy in S. Africa* (January), *Bulletin Theosophique* (February), *The World's Children* (February), *The New Era*, London (January), *The Indian Review* (February), *The Humanist* (February), *El Loto Blanco* (November, December), *The New Era India* (March), *The Australian Theosophist* (January), *Light* (February), *League of Nations, News for Overseas* (March).

We have also received with many thanks :

Prabuddha Bhārata (December, January, February, March), *Theosophisch Maandblad* (February), *Espero Teozofia* (October, December), *Tri Horisnot* (January), *The British Buddhist* (January), *De Ster* (February), *Toronto Theosophical News* (January), *The Bombay Scout Gazette* (January), *Theosophy in India* (January, February), *The Vaccination Inquirer* (February), *Revista Teosófica Cubana* (January), *La Revue Théosophique Le Lotus Bleu* (January), *Theosophia* (February), *The Young Builder* (February), *The Bhārata Dharma* (February), *The New Synagogue* (January), *Pewarta Teosofie* (February), *International Star Bulletin* (February), *Vivir* (November, December), *The Star Review* (February), *Advance Australia* (February), *Norsk Teosofisk Tedsskrift* (January), *The Vedānta Kesari* (March), *The American Co-Mason* (February), *Teosofi* (January), *The Cherag* (February), *Cotton Manufacturer* (January), *Telugu Samachar* (January, February), *The Sind Herald* (January, March), *The Kirjath Sepher* (January), *Toronto Theosophical News* (December).



THE FOUNDERS IN LONDON

In 1888



ON THE WATCH-TOWER

WITH very great pleasure I announce that, thanks to Miss Neff's most capable and unremitting work, we shall be able to publish in *The Theosophist* some most interesting "Echoes from the Past," beginning with our June and July issues. These contain two articles—one long article really, but cut into two—written by Judge Khandalvala on the first coming of H.P.B. and the President-Founder to India. This old and ever-faithful member of the Theosophical Society was one of those who promptly grasped the splendid opportunity offered by the coming to India of the great Messenger of the White Lodge, that noble woman, of whom the world was not worthy, Helena Petrovna Blavatsky. Some of her letters are quoted in these instalments, revealing her utter devotion and her splendid courage—nothing wonderful to those who knew her, but that which was the root of the unshakeable loyalty of some of us who owed to her the wonderful gift of the Light of the Wisdom, and the gratitude which can never lessen for being, in our present life, the guide who led us to the Feet of the Master, our Guru in the past, the present, and the future. Unbreakable is the tie which links us to His Feet; deathless the devotion which consecrates to Him the life of which He is the Light.

* * *

I need to make a special appeal to all members of the Theosophical Society. For many years we have had a noble

and self-sacrificing band of men and women who have devoted themselves to the work of the Society in one or other of the special activities, which make the belief in Brotherhood a fact which dominates and consecrates the life. This band has the name of the Brothers of Service. Those who belong to it take a bare subsistence wage; if they earn more than that wage, they give the balance to the organization. The support of these has been borne until lately by "Lay Brothers," who paid a regular contribution every month towards their support. These have gradually lessened in number and have largely disappeared. So I have had to add this to my various other burdens—there being no one else to take it up—and have already paid this year Rs. 3,500; out of the generous annual gift of the U.S.A. to the Headquarters, I have allocated Rs. 3,000 to the Brothers, but that does not quite meet one month out of the twelve. The Goschen Government here steals the money sent to me from abroad, which—with the sum used to pay students' fees—never less than between Rs. 300 and Rs. 400 per month—means nearly Rs. 4,000. The terrible poverty of the boys eager for education in India is heart-breaking, but our foreign Government here has robbed me, to my knowledge, of over Rs. 15,000 this year used for educational purposes. I have challenged them to prosecute me, if they think that it comes from communist sources, but they have not the courage to do that, any more than they have any evidence of this unfounded suspicion. They prefer to rob the poor, through me, to whom the money is sent for them. Lord Winterton, to whom last year I gave particulars of some thefts, promised to enquire into the evidence. I sent them to him, but the thefts go on. If he who helps the poor lendeth to the Lord, what happens to those who thus rob the poor? This is a peculiarly mean form of robbery, and it is difficult to see why the Government should object to communism, when they themselves set the example of stealing the money

entrusted to their care in the post. When a Government sets the example of stealing the money of a citizen, how can they expect the people to be honest? This is not a matter of politics. It is a matter of common honesty. Unfortunately the Government here is irresponsible and is above the law.

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Under these circumstances—so disgraceful to England—over and above what Dr. Sunderland rightly calls the “National crime” of holding “India in bondage” and so provocative of violence in India, I ask English friends to help me in my Indian work. The cry for Independence is naturally growing in strength as India is more and more driven to the verge of despair, and notes that Ireland gained by violence the attention denied to patience. I shall, of course, continue to oppose Independence, save in the form of Dominion Status, because the preservation of the link between India and England is the will of the Hierarchy, the Inner Government of the world, and Their will is my law. But it is hard uphill work, with a Government so autocratic as the present. When an Indian newspaper circulated in England was urged by the Master K. H. on the ground that such a policy was desired by the Master M. no response was made to His request. Our Weekly *New India* has a growing circulation there, but why should not the circulation be doubled by each subscriber obtaining one new subscriber? English people working for some English cause show a most commendable energy. Cannot some of that quality be infused into English Theosophists working for the great Hierarchy, that is only seeking for channels through which It can pour out Its beneficent life and power? Alas that now, as of yore, the sorrowful regret is uttered: “The harvest truly is ready, but the laborers are few.” When before an Indian paper was started and sent to England, the Master K. H. remarked that the Master M.

wished it to be circulated in England. Now, at the wish of Master M.'s Guru, the Regent of India, the historically famous Rshi Agastya, a weekly is being issued, under the old title *New India*, of 32 pages, of which 4 are pictures, at the nominal subscription of £1 a year, why do not the Theosophists in England who believe in the Masters and accept me as Their Agent in this matter, send it to all public libraries in Britain and to all Clubs in London? It is cheap, well-printed, with articles by eminent Indians, and with a Diary of the Week, that gives a bird's-eye view of the week's happenings all the world over, in the chief departments of human life. I have ordered fifty copies to be sent to me every week while I am in England, and I should like to raise the circulation by some hundreds a week. Who will help me? My new address is 31 Ennismore Gardens, Hyde Park, London, S.W. 7.

* * *

The Annual Conventions of France and Porto Rico send affectionate greetings. I return their kindly thought with my own. I hope to be in Britain for the English and Scotch Conventions. What about Ireland and Wales? I cannot go to Hungary, much as I had wished to do so, for I arrive in Europe too late. In August, I hope to be at the World Congress, and I have accepted an invitation from the Deputy of the Supreme Council in the U. S. A. to an American Co-Masonic Meeting immediately after the Congress in Chicago. It is our first World Congress, and is hereafter to be held once in seven years. All who can should attend it, so that we may have a gathering which shall inspire the T.S. with new energy.

* * *

This is particularly necessary just now in the States, because many of our members show the very common failing of throwing themselves so vehemently into any new

movement, however closely allied to the T.S., like the Order of the Star, that they forget the needs of its parent. Thus I find a really crushing burden thrown upon my heavily burdened shoulders, such as is spoken of above.

* * *

Mr. Pavri is well-known by an ever-increasing circle of readers for the interesting and clear way in which he presents Theosophical teachings in the form of Questions and Answers. A new edition of his *First Book of Theosophy, in Questions and Answers*, has just been issued, and a much larger volume (of 488 pages) entitled *Theosophy Explained in Questions and Answers* is published, both by the T.P.H., Adyar, and may be ordered through any bookseller. Mr. Pavri has made this conversational method of imparting Theosophical knowledge peculiarly his own, and I feel that I need only mention his books to attract a large circle of readers.

* * *

There is another Indian who is rapidly creating a public for himself by his singularly attractive way of describing Indian life, especially among the village population. Mr. K. S. Venkataramani tells in *Murugan—The Tiller*, the story of a youth, seeking English education in lieu of the ancient custom of his race, and how, disappointed by this experience of the world, he makes his home in his village, happy in its pure simple life. Mr. Venkataramani's books, describing the real daily life of Indians, are perhaps the best answer to Miss Mayo's gropings in abnormal sexuality.

* * *

Dr. Cousins writes :

It is very encouraging to those who dream of a beautiful and happy future for humanity, to observe how, one after another, great creators of beauty through the arts are coming into sympathetic relationship with the spirit of the East in their search for new light on the problems of their art and of

life in general. The latest is Mr. Leopold Stokowski, the conductor of the Philadelphia Symphony Orchestra, who is regarded as one of the two greatest orchestral conductors in the world, the other being Toscanini. A few months ago a booklet containing a lecture which had been given in the Brahmavidyā Āshrama at Adyar caught his eye in the home of another great musician in California. This, added to attractions which he had found in scraps of Indian music, drew him (and his wife, an energetic worker in humanitarian causes through the League of Nations) to India recently, and specially to Adyar. They have now gone to Java, and will return *via* India to Europe and America. Their hope is to be able to come back to India and to make good use of the Adyar Library for some months.

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The following interesting note reaches me from the T.S. in Egypt:

THE HEART OF THE EAST

“JINARĀJADĀSA”

The success of Mr. Jinarājadāsa's lectures is a phenomenon worth study. In all the years during which we have attended similar lectures we never met a man who developed so amply his propositions, or who succeeded in attracting so many people into a theatre, notwithstanding the suffocating heat.

What first attracts attention is the fact that speaking of absolutely disinterested things, from which nobody could derive an immediate benefit, the public came every time with more enthusiasm and every time in larger crowds. Mr. Jinarājadāsa promises nothing. He does not either promise a Kingdom beyond life like the Kingdom of Heaven. Because, as he declared it, the Kingdom of Heaven is not outside but in ourselves, in the bottomless depths of our heart. He does not tell us anything new, or anything transcendental in the ultramodern sense. Nothing that he says is in itself transcendental. If there is anything transcendental in him, it is without doubt, his own self. He touches however, the most transcendental in us. He

is not a philosopher in the literal sense, nor a writer nor a poet. He is a sacred preacher, not in the western, but in the eastern manner. His value resides in his personality. What he says, if anybody else would say it, would entirely lose its meaning. Here is a man who thinks with his whole body but also through his brain. Each shake of his hand has a magnetic repercussion in the stalls. He exhales from all his pores a secret force that subjugates his listeners. He possesses the characteristics of the saint and of the apostle. Probably Jesus Christ was thus, and thus Moses was, and Buddha or Confucius. Genius always has a great fascination.

Fascination of the good: Mr. Jinarājadasa's first victory was, no doubt, to make himself heard by a numerous and select crowd during two consecutive hours, the time which was required by almost all his lectures. The man who succeeds in making himself heard, even if he does not always convince, succeeds however in engraving all his thought into those who listen to him. It was thus that the public knew for the first time perhaps in Buenos Ayres the postulates of Theosophy.

It is always a joy to hear of our dear Brother's work.

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* * *

Our Italian National Society has sustained a great loss in the sudden and peaceful passing away of the well-known scientist, Professor Penzig, an old and very faithful helper of the Theosophical Society. Colonel Oliviero Boggiani writes to communicate the news of his departure. Six months ago his daughter, who was his loving and tender helper—for he was almost blind—passed away, and he will have been glad to follow her, for he had nothing to bind him to this life. He has passed into the Light, and to rest awhile near the Masters. The Colonel's own health is very precarious, so the members, in their Annual Convention assembled, unanimously elected Donna Oaballini as General Secretary. They also sent to me "most faithful greetings," for which I send grateful thanks.

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The winter number of *The Canadian Theosophical Quarterly* has just appeared, or rather, has just reached me—for

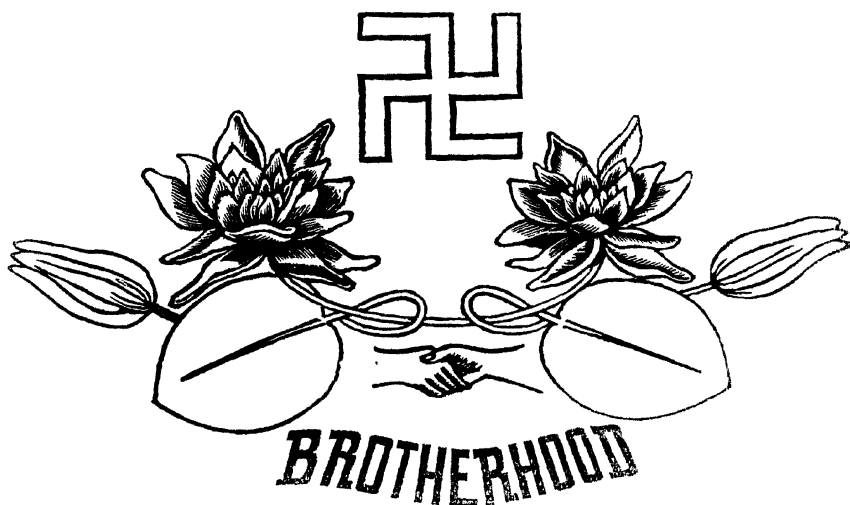
Canada is very far off. Mr. William Duckering is the very capable and devoted Secretary of the Federation, which has its centre in Vancouver. Mrs. Heloise Wardall has evidently caught the joyous spirit of Krishnaji in touch with Nature. Writing on "Art—a Release for Life," she says:

Radiant Vitality, Life itself glows out to meet us everywhere—trees, beaming or brooding; flowers, a blaze of color; waters, now restless, now asleep; the very haze of luminous air—all things flash to us exultant Life. Indoors, light plays upon the floor and shadows creep into the corners. Chairs and tables array themselves, proud heritage of the sun and earth. Fire bursts into flame as long pent-up forces rush to freedom, and everywhere rhythm, motion, form, color and sound pulse and live, an unceasing stream of Life.

Little children see this Life. Their eyes have not been dimmed nor their senses lulled by routine. They dance through days of rich "awarenes," vibrant and alert.

* *

I leave Adyar for Bombay to-night (April 17), as the Local Congress Committee asks for a lecture on the Nehru Report, and I am always glad to do anything I can to forward that useful piece of work. One does not feel very hopeful of any good results, now that H. E. the Viceroy established the Public "Safety Bill," which places good citizens in danger as to their liberty and property. Still, nothing can prevent the advent of India's Liberty, for it has been promised by the Real Ruler of the World, and the folk who play their parts on the stage of the world are, after all only mechanical marionettes. "The Lord sitteth above the water-floods: the Lord remaineth a King for ever. The Lord shall give strength unto His people, The Lord shall give His people the blessing of Peace." Peace can only come to us hand-in-hand with Freedom. Until we are free, we can never be sure of our safety or our liberty.



IN THE DAYS OF H. P. B.

SOME INTERESTING LETTERS FROM T. S. ARCHIVES

ADYAR, MADRAS, INDIA

January 14, 1883

DEAR SIRS AND BROTHERS,

We have received with joyful feelings your joint letter of St. Nicholas' eve, enclosing a gift of 12 odd shillings toward the promotion of our Cause. We hope you will approve of the disposition that will be made of it, *viz.*, the making of it the nest-egg of a Fund—for the purchase of a permanent Headquarters for the Society. For your gift will be thus made the corner-stone of a monument that we hope may outlast us all.

Our Society has now been in existence seven years and more, yet has never owned a home of its own. It has been

paying rent to landlords, enough to have bought and paid for a permanent abiding-place. We have now taken this property at Madras as a purchase; two good Hindū brothers have advanced the entire cost, and we are just going to invite a few friends who have the money to spare to subscribe the sum of Rs. 20,000 (a little more than \$ 8,000) to pay off the debt, make necessary repairs and improvements, etc. We shall head it with a subscription of Rs. 500 by ourselves. We hope to secure an endowment fund such as other Societies have—from the income of which the work can be maintained without so heavy a drain on our purses. (Since December 1, 1878, we two have given over Rs. 30,000 towards the expenses of the T.S.).

So you see our progress is highly satisfactory, and the results we looked forward to at the beginning are now showing themselves in a rapid extension of the Society and acceptance of its ideas. We have stirred the Asiatic mind and heart beyond a doubt, and were we two to die to-morrow we should be able to do so in the full assurance that we had not labored in vain.

You ask us to put you in connection with the Brothers. But do you know so little of the laws of their order as not to understand that by this very act of yours—which was entirely unsolicited and a spontaneous proof of your loyalty—you have drawn their attention to you already, and that you have established relations with them yourselves? This is the exact truth, and be assured that no good wish or act of yours towards this Cause—which is *their* Cause—can fail to draw you closer and closer to them.

Dear brothers, it is not within our power to do anything for you more. Occultism is not like Christianity, which holds out to you the false promise of mediatorial interference and vicarious merit. Every one of us must work his own way up towards the Brothers. If you want to see them, act so as to

compel them to let you do so. They are equally with all of us subject to the laws of attraction and repulsion; those who most deserve their companionship *get it*.

Take a half hour each morning upon first rising, and in an undisturbed place free from all noises and bad influence concentrate your thoughts upon them and upon your own higher selves, and *will* that you shall become wise, and illuminated, and powerful. Read the books you see recommended in THE THEOSOPHIST, and keep watch for hints and suggestions that are thrown out there from time to time. This is the way to attain your wishes.

We jointly salute you and wish you and yours every blessing during the coming year and years.

With sincere fraternal affection,

H. S. OLCOTT

H. P. BLAVATSKY

SECRETARY'S OFFICE OF THE
THEOSOPHICAL SOCIETY

Adyar, Madras, India

March 12, 1884

RESPECTED MADAME,

The binder brought back the books given him to be bound. I put them upstairs in the cupboard. I gave him the other Russian magazines to be bound. He promised to bring them back soon. I attend to the Scrapbook business carefully.

The dogs upstairs are doing well and they are properly taken care of. Your things also are equally taken care of by Mons. Coulomb.

H. H. the Thakur of Wadhwan with his cousin Mr. Hurrisinghjee left Madras for Wadhwan by a special train on the 7th instant. During his short stay, he visited our Headquarters thrice. He is a very amiable gentleman. Mr. Hurrisinghjee came to the Headquarters oftener.

Messrs. Lane-Fox and Brown and Dr. Hartmann are doing well here. So also Madame Coulomb and Mons. Coulomb.

On the evening of the 7th instant, the Executive Council met and Dr. Hartmann was elected President of the "Board of Control".

We despatched to Foreign Mail our THEOSOPHIST for March, '84 on the 27th of February.

Mr. Subba Rao is visiting our Headquarters very often. The work of the Theosophical Society and of the Theosophist Office is going on as vigorously as ever. Our brother Ramaswamy Iyer has formed two more branches in the Madras District.

Mr. Damodar intends going to Ooty by the beginning of the next month. I doubt whether Mme. Coulomb intends accompanying him. Dr. Hartmann and Mr. Lane-Fox, I hear, are intending to go to Ooty with Bro. Damodar. Mr. Lane-Fox wishes to see the Governor and other gentlemen at Ooty to infuse a spirit of Theosophy into them. He intends delivering two lectures at Madras in Patcheappa's Hall, one on the 22nd and the other on the 29th or so. The subject of the 1st lecture is "Influence of Theosophy in the West". The 2nd subject is not yet known.

Mr. Brown has been studying hard and brothers Bavajee and Damodar are working hard in the office.

Mr. Hurrisinghjee put a letter in the Shrine this time. The envelope remained unopened and the name of the Master on the envelope was scored out and Mr. Hurrisinghjee's name was written below. He showed the envelope unopened to the

Thakur Sahib. He opened the envelope and there was an answer written on a blank page of his own letter. The reply was from the Mahatma K. H.

Two or three days after Judge Sreenivasa Row came in the evening and wanted to go to the Shrine. He said he was starving from the morning with the intention of coming here and worshipping his Father. Damodar took him upstairs and opened the Shrine. There was nothing particular. He was immediately ordered by his Guru to shut and open. So he did and there was a letter for Mr. Sreenivasa Rao with instructions. And several others are occurring like these. I narrate the occurrence of these phenomena, not because they are strange to you, but simply as they can show to people that, even in your absence, are occurring these phenomena which are generally attributed to trickery, etc., by the vulgar.

The Chetty brothers send their best respects to you. All in their house are doing well.

Yours most obediently,

ANANDA¹

In Colonel's pencil below: 'Who produced the above? Who is the fraud?'

ELBERFELD

August, 1884.

DEAR MADAME,

You requested me to state to you the particular circumstances under which I received the first communication from Mahatma K.H. I have much pleasure in doing so.

On the morning of the first of this month, Colonel Olcott and I were travelling by the express-train from here to

¹ "Ananda" was T. Vija Raghava Charlu

Dresden. A few days before I had written a letter to the Mahatmas which Colonel Olcott had addressed and enclosed to you, which however, as I now hear, never reached you but was taken to the Masters while it was in the hands of the post-office officials. At the time mentioned I was not thinking of that letter, but was relating to Colonel Olcott some events of my life, expressing also the fact that since my sixth or seventh year I had never known peace nor joy, and asking Colonel Olcott's opinion on the meaning of some striking hardships I have gone through.

In this conversation we were interrupted by the railway-guard demanding our tickets. When I moved forward and raised myself partly from the seat, in order to hand over the tickets, Colonel Olcott noticed something white lying behind my back, on that side of me which was opposite to the one where he was sitting. When I took up that which had appeared there, it turned out to be a Tibetan envelope, in which I found a letter from Mahatma K.H. written with blue pencil in his well-known and unmistakable hand-writing. As there were several other persons unacquainted to us in the compartment, I suppose the Master chose this place for depositing the letter near me where it was the least likely to attract the unwelcome attention and curiosity of outsiders.

The envelope was plainly addressed to me, and the communication in the letter was a consoling reflection on the opinion which I had five or ten minutes ago given on the dreary events of my past life. The Mahatma explained that such events and the mental misery attached to it were beyond the ordinary sum of life, but that hardships of all kinds would be the lot of one striving for higher spiritual development. He very kindly expressed his opinion that I had already achieved some philanthropic work for the good of the world.

In this letter were also answered some of the questions which I had put in my first-mentioned letter, and an assurance

was given me that I was to receive assistance and advice when I should be in need of it.

I dare say, it would be unnecessary for me to ask you to inform the Mahatma of the devoted thankfulness which I feel towards him for the great kindness shown to me, for the Master will know of my sentiments without my forming them into more or less inadequate words.

I am, dear Madame, in due respect,

Yours faithfully,

HÜBBE-SCHLEIDEN

THREE TIBETAN PROVERBS¹

A LITTLE KNOWLEDGE

THOSE with a little learning are proud ;
The truly wise are humble.
The brooks are noisy,
But the ocean is quiet.

GOSSIP

Gossip is the scum of water ;
Action is the drop of gold. }

LEAVE WELL ALONE

If your mind is free from care, stand surety for a loan.
If your body is free from pain, stamp on a dog's tail !

¹ *The People of Tibet*, by Sir Charles Bell.

EXTRACTS FROM COUNTESS WACHMEISTER'S LETTERS

AS TO

H. P. B.'s LAST DAYS

OCTOBER 24, 1890. "Several new projects have sprung up lately. One is to take the house next door, which is to be let. Miss Cooper, Miss Chambers and Mr. Sturdy are those most likely to guarantee the rent. The house has a nice garden and conservatory, and as we should have a door of communication open into our house, or rather grounds, it would form a larger centre of force and activity at Avenue Road. On the first Monday of every month, Mrs. Cooper-Oakley and I are going to be at home in the evening. H. P. B. says that it is absolutely necessary to work in all grades of society, and Society people have entirely ignored us since we have lived in Avenue Road; so we are going to make a supreme effort to attract them to the house. You may fancy how serious H. P. B. is when she orders *evening dress*.

March 6, 1891. "Things are going pretty well here. The Thursday evenings are continued, though H. P. B. is seldom present; in fact, we rarely see her now. She shuts herself up for days together. She is having a room built out into the garden, leading from her own room; and then, I expect, she will shut herself away altogether. As she grows weaker, she finds it trying to have so many people buzzing around her.

April 19, 1891. "H. P. B. is certainly growing more and more feeble, and she feels that to be able to do any work at

all she must be quite alone, so as to enable her to concentrate her energies. Her present sitting-room is a passage room to the E. S., and she cannot have that quiet and solitude that are necessary; and so the inner room, now being built, will be closed to all outsiders, relations included. Part of the money has been given to her, the remainder will be taken from the profit from her books. She says that her body is now so broken and shattered that it is only by being much alone that she can keep it together; and I expect the day will come when she will shut herself up altogether, and only occasionally see those in the house. As it is, we never go near her except in the evening.

May 25, 1891. "We have indeed had a terrible time, and it seems hardly possible even now to realise that H. P. B. is gone. We all felt so sure that she would live to the end of the century; so that though all this winter we have seen her continually failing and decreasing in strength, we were not really alarmed. H. P. B. did very little work this winter; and as I wrote you before, gradually separated herself from us. I believe now that she knew that the end was coming soon, and did this to accustom us to her absence, and also to watch us and see how we should get on alone without her; and now we have to work alone and do the best we can."

DEATH AND REINCARNATION OF H. P. B.

27, LEINSTER GARDEN, HYDE PARK, W.

May 13 (1891).

DEAR MR. CHRISTIE,

Here is my letter to tell about Mm. B.'s death. It was quite sudden and equally unexpected, by herself as by her followers. She had had influenza, but was out of all danger. She was sitting, dressed, in her chair, talking as usual to Mr. Wright, tapping her foot on the floor—a trick of hers. The stopping of that caused Mr. W. to look up, and he saw

that her head had fallen on one side and that she was dead, without so much as a sigh or a word. Of course the general verdict is that it was stoppage of the heart. The real facts, which I think you would like to know but which I must ask you to keep quite to yourself, are these.

A sudden opportunity arose by reason of an accident, whereby her immediate reincarnation into that body could take place. So without a moment's warning or preparation, her Master called her away and planted her true Ego into its new home. At present, I believe, she has hardly awakened from the unconsciousness caused by the accident to the body, or at all events, she had not done so when we were told about it; but by degrees and in a short time, she will be fully conscious and alive to her new surroundings, as well as with the full memory of her last body and life. In the meantime, her astral body and lower principles are still on the astral plane, but so entirely and completely separated from the true Ego that but very little consciousness and almost no intelligence remains.

Mr. Sinnett and a great number of Theosophists went to her cremation. Her astral also was there, naturally enough. Mr. Leadbeater saw it, and she frightened one of the horses of a wagonette containing six people to such a degree that they were all overturned, though happily none were hurt.

Of course, her old body was very nearly worn out, and could at best have lasted but a very short time longer; while the body she now occupies is that of a young man, suitable to the requirements of her further spiritual progress. .

These are the broad outlines of the cause of her apparently unnecessary and very unexpected death. You will see for yourself that they are not such as could or should be spoken to any outside real students . . .

Ever sincerely yours,

PATIENCE SINNETT

OTTO PENZIG

By WM. H. KIRBY

ON the 6th March Professor Otto Penzig passed over. He was over 70 years old and was Professor in botany and director of the Botanical Gardens in Genoa. He was author of many important works and was not only recognised as one of the European authorities on Plant Biology—but had a world-wide reputation for essays and books and for his studies in Java and the East.

Prussian by birth, he was Italian by residence and occupation; the Botanical Gardens presented by Mr. Hanbury to the University of Genoa, carried with the gift, the condition that Professor Penzig should be the permanent Director and Adviser as well as Professor in ordinary to the University curriculum. For thirty years his friend I can testify to the greatness and simplicity of soul that was his. He was asked by me, at a certain crisis of the T.S. in Italy to become Italian Secretary.

Despite his position, official and otherwise, a man of infinite modesty and goodness, he stepped at once into the breach and by patience, tact and kindness, reorganised our Italian Branches, strengthened our scattered and perhaps antagonistic local tendencies, and created a sound Italian Branch of the T.S.

I recollect that in the times of Colonel Olcott and Mrs. Cooper-Oakley; in later times of Mr. C. W. Leadbeater and many visits from our President, Dr. Annie Besant,

Professor Penzig in every way fulfilled the charge he had, and rendered possible by his goodness and hospitality and strenuous devotion to our ideas and ideals, the future development of our Branches.

As a man, he was a saint, a man of infinite patience, a man of charity and kindness and tolerance. A man who took men and things as he found them and passed no judgments other than those of not condemning but of allowing for time and experience to re-establish values.

To us in the T.S. he was a faithful, loyal, exemplary illustration of moral values. In the realm of animals he was a great protector of all that should protect our little brothers. In the realm of Science he was one of the best known European authorities with a vast knowledge of biology and botany.

Latterly, after the loss of his only unmarried daughter, he was alone. Completely blind, unable to fill in the day with either study in reading or writing, he depended on the kindness of a few friends, while being sadly handicapped in his professional duties. Up to within ten minutes of his death he kept up, though in great pain, the courage and the unspeakably unselfish determination of not making others, minor folks, round him, unhappy.

Peace be to him. A great soul!



THE LAW OF LONELINESS

By MARY GRAY

FOREVER in the heart dwells the spirit of man, alone. Separated by what seems a prison wall from its Divine Lover, it seeks eternally for the love it has known in its pure essence. Neither comrade nor kin can still for long the inner cry of grief because of the isolation of the soul. Perhaps to the brooding heart, brooding upon the mystery of its own being, comes mortal love. Then two souls blend as one and vision for a flashing moment the divine bliss they are seeking. But soon the hour sounds when once more each soul must journey on alone. The shadows close over the heart it loves ; the paths diverge and again rises the mournful note, calling in vain for perfect understanding.

So universal is this cry that surely it must exist as a law of evolution. It rises from the peopled city as from the desert, its plaintive lament uttered alike in the love song of the Arab and the chant of the Venetian boatman, a minor chord in all expression of human life. Perhaps man, when he entered upon his splendid destiny, undertook as part of his offering to the Cosmic scheme to achieve divinity unaided and alone. Perhaps he sought to develop courage by knowing the utmost of despair and isolation before the light of his own spirit should shine forth. It is certain that for a time only, can any soul evade the law of loneliness. Sooner or later comes the darkness again, forcing it back upon itself, closing out the light of personal love.

Let man once realise that until he has achieved divinity there is no escape from loneliness, that as he perceives

through the course of evolution this loneliness will constantly increase in order to draw out his own power, and he will no longer cry out against his fate. Let him meet this truth unafraid and accept it fully and he becomes master of himself and of life. The ability to stand alone is the great test of endurance, or courage, and of love.

It is useless to seek to escape loneliness. If man believes himself surrounded by love, sympathy and understanding, even as he rejoices in his happiness, within his own soul rises the spectre of separation and closes the door which leaves him in isolation. Some rift of thought, some divergence of idea, breaks the harmony which deceived him into believing perfect understanding possible. He finds himself facing once more the lonely way, the solitary road. And before the final gate of mortal life has been passed, man must know the despair of Golgotha when God Himself seems to fail His Son. Then is cleansed away the last taint of mortal impurity.

When dark hours come, whether they continue for days or for months, know them to be the precursor of another step forward, of another gift of light. Hold courage in the knowledge that light for each step forward can only be gained through utter darkness. In this darkness the gentle rays within each man's soul can become visible. Upon the weary soul, reaching ever upward and inward, comes the Benediction of the Spirit. The Vision shines forth, and courage, knowledge and assurance return for the upward way.

They who have seen the light, bear witness to the darkness which surrounds each forward step, so that those who feel only the darkness may have courage to endure. For only through darkness can light come. Yet when the solitary path is trod, when man has conquered his fate and achieved his destiny, then shall he enter and share the light of perfect understanding in the Kingdom of God.

THE VOICE OF ETERNITY

FAR, Far away
Like an overtone of the sea,
There calls the voice that I must obey,
The voice of eternity.

Nearer it seems to come
And its notes are both calm and sweet,
For they call me on to a world I love,
To a new world at my feet.

Oh, once I longed for a voice,
A voice that should shout command
To break the fetters of earthly life
And rid me at once of pain and strife,
Cut loose the painter with swiftest knife
And sail me to fairer land.

Oh, once I hated each new-born day
For I never could play my part,
Pain and frustration it meant to me,
A cripple vain seeking agility,
The sunset a golden mockery,
That left an ache in my heart.

Far, Far away
Like an overtone of the sea,
There calls a voice that I must obey,
The voice of eternity.

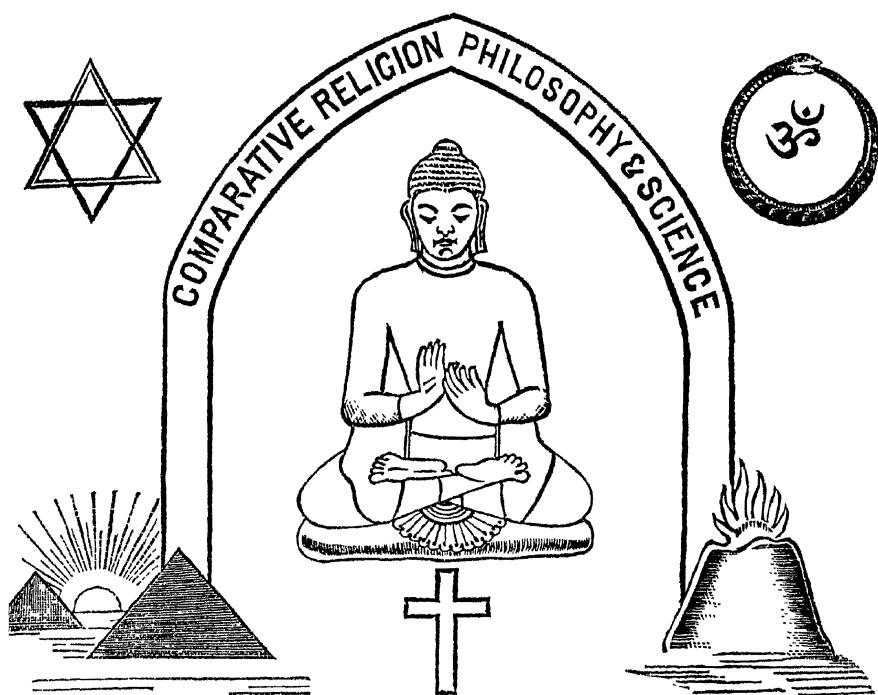
Nearer it seems to come
And its notes are both calm and sweet,
For they call me on to a world I love,
To a new world here at my feet.

JACK BURTON

THE BLADES OF GRASS

IN Heaven,
Some little blades of grass
Stood before God.
“What did you do?”
Then all save one of the little blades
Began eagerly to relate
The merits of their lives.
This one stayed a small way behind,
Ashamed.
Presently, God said,
“And what did you do?”
The little blade answered, “Oh, my Lord,
Memory is bitter to me,
For, if I did good deeds,
I know not of them.”
Then God, in all his splendor,
Arose from his throne.
“Oh, best little blade of grass!” he said.

STEPHEN CRANE



THE MECHANISM OF LIFE

By ALEXANDER HORNE, B.Sc.

THE more one examines the philosophy of modern science, the more does one become impressed with the realisation that science is at last emerging from the darkness of the materialistic creed. How H. P. B. would have revelled in the frank admissions that scientists are making on all sides! How dissatisfied they are with the creed they have been nursed with; how it fails to satisfy the demands of newer discoveries and more accurate knowledge; how they cast

about for a philosophy that will bring order and reason into a host of facts whose reality they can no longer deny! And, in seeking for such a philosophy, how preciously near they come to the spiritual viewpoint that their predecessors of a generation or two ago were so bent on combating. To claim for Theosophy the credit of having brought about this change in scientific thinking would certainly be rash. Yet it is gratifying to feel that the protagonists of our movement fought so strenuously for a philosophy that is fast gaining ground among scientific investigators themselves, and for no other reason than because that philosophy satisfies the demands which they themselves make, for an intelligible interpretation of the facts which they themselves have brought to light.

As for the materialistic creed, which was so much the vogue in scientific circles for several generations, it seems as if it has finally dug its own grave, with its own tools and with its own methods. It seems as if the intellectual world—like a headstrong child allowed to hurt itself for experience's sake—has been given free play to develop its own resources, certain that, when its inquiry will have come to naught in one direction, it will profit by the experience and pursue another, coming finally to the truth in its own way. And in so far as we can judge the history of scientific development, it does seem as if there has been a master-hand at work, guiding but not coercing, feeling that at a certain stage truths can only be driven into one's head by letting it knock itself against a stone wall.

This fact is forcibly brought home to one when making inquiry into the present-day status of physiological research. In physiology, perhaps more than in any other branch of science, have investigators suffered from the epidemic of materialistic belief. Straining at an understanding of the phenomena of life, they have endeavoured to achieve their object by looking at the living organism as a vast and intricate

machine, whose vastness they believed they could parcel out into so many separate departmental activities, and whose intricacy they hoped to reduce to purely mechanical terms. Seeing nothing but physical and chemical forces at work in the world outside, they were convinced that nothing but physical and chemical forces were at work inside the animal frame. Consequently, their search has been for physico-chemical explanations of the "mechanism" of various physiological processes; with their scalpels and their microscopes they have searched for the "mechanism" of life.

To judge whether or not they have been successful, we have but to turn to the statements of a leading physiologist of Great Britain, Dr. J. S. Haldane. Every one has heard the name.

After discussing in his book the problems of cell-growth and cell-nutrition, secretion and absorption, respiration, and other metabolic processes, he says :

The application to physiology of new physical and chemical methods and discoveries, and the work of generations of highly-trained investigators . . . have shown with ever-increasing clearness that physico-chemical explanations of elementary physiological processes are as remote as at any time in the past, and that they seem to physiologists of the present time far more remote than they appeared at the middle of last century.¹

All physiological advance, he shows, is in a direction away from a mechanical determination of the bodily processes. The more we study life, the less do we seem able to reduce it to the functioning of a collection of mechanisms.

For one thing, scientists are beginning to realise and appreciate more and more how vastly intricate and well-co-ordinated the bodily organism is; how finely attuned the various processes are, one with another; how sensitive the balance and how responsive the regulation of various inter-dependant functions. It is no longer satisfactory to study isolated activities. All organic activities show evidence of

¹ *Mechanism, Life, and Personality*, by J. S. Haldane.

being bound up in all other organic activities, and in this interdependence a totally new phenomenon of life emerges : that of co-ordination. Life, in other words, must be studied as a whole, for in piecing it out into so many separate activities we drop out and lose from sight an activity that is the most unique characteristic of life, yet the least amenable to purely mechanical explanations and the most puzzling. It is mainly for this reason that :

Those engaged in the observation of living organisms can hardly escape feeling an instinctive distrust of the mechanistic theory . . . Somehow or other, a living organism never *seems* to be a mechanism. . . . The closer the examination, the more confirmed does this impression become.

Let us follow this examination through, in some of its details.

The recovery of functional activity when there is apparently no organic basis for such recovery, is one phenomenon among many others, that has been puzzling scientists. A nerve path is destroyed, let us say, and the activity that normally depends on this path naturally ceases. Then, without any restoration on the part of the nerve-path itself, its activity is after a time found to have been mysteriously recovered—a miracle ! To the scientist, this is bewildering in the extreme. No nerve path, and yet a nervous activity is going on—in mid-air, so to speak. The law of cause and effect has apparently broken down. So it must seem, at least, to those who see causes as existing only in the realm of material forces. Dr. Haldane points out :

For this phenomenon, it is difficult to imagine any physico-chemical explanation.

Readers will remember that in his *From the Unconscious to the Conscious* the late Dr. Geley uses precisely this phenomenon in its psychological aspect to show the occasional independence of conscious activity in respect to the brain

organism. The cases he cites are worth repeating here. One is the case of a man :

. . . who lived a year, nearly without pain, and without any mental disturbance, with a brain reduced to a pulp by a huge purulent abscess.

Another, the case of a girl who sustained an injury to her skull, which, upon surgical examination, was found to have a considerable portion of cerebral substance reduced literally to a pulp. The wound was cleansed, drained, and closed, and the patient completely recovered, in spite of the destruction of the brain-substance. One physician reports that the partial amputation of the brain is entirely feasible, the patient seeming not to feel the loss in any way. Another, reports a case of decapitation in a young boy :

He died in full use of his intellectual faculties although the encephalic mass was completely detached from the bulb . . . The patient, shortly before, was known to have been actively thinking.

In a somewhat parallel case :

An autopsy performed revealed a large abscess occupying nearly the whole left cerebral hemisphere. In this case also we must ask, How did this man manage to think? What organ was used for thought after the destruction of the region which, according to physiologists, is the seat of intelligence?¹

Our answer to this query is of course a simple one, and it is practically Dr. Geley's answer also. If the brain, or a portion of it, is destroyed and the mental processes continue, and if, furthermore, no other physical organ can be imagined as serving the mind as a vehicle, then clearly this vehicle must be superphysical.

Another phenomenon of life that disproves the mechanistic theory is that of "learning from experience." A mechanism cannot be imagined as "learning" anything, yet the ability to

¹ *Loc. cit.*, pp 78-81

profit by an experience is characteristic of every living organism.

From a physical, or even a biological, point of view such a fact appears as a completely unexpected and unintelligible "revelation" . . . and if it is inconsistent with the physical-biological interpretations, we can only conclude that they are both of them only provisional and imperfect interpretations.

This argument can also be applied to the problem of stimulus and response, for which problem mechanistic explanations are ordinarily attempted; yet :

There is in reality no experimental evidence whatsoever that the process can be understood as one of physical and chemical causation.¹

When we come to the question of heredity, we contact a field wherein the failure of the mechanistic, or physico-chemical, hypothesis breaks down completely, and Haldane shows it up in fine style :

The germ-plasm was supposed to be nothing more than a collection of material of a certain composition, and capable, in a suitable environment, of indefinite quantitative increase or growth.

Thus producing not only millions of complex and delicately-balanced mechanisms which constitute the adult organism, but providing for their orderly arrangement into tissues and organs, and for their orderly development in a certain perfectly specific manner. Haldane shows the irrationality of this view, and concludes :

There is no need to push the analysis further. The mechanistic theory of heredity is not merely unproven: it is impossible. It involves such absurdities that no intelligent person who has thoroughly realised its meaning and implications can continue to hold it.²

Attempts have been made by biologists to solve the problem of cell-growth and cell-nutrition on a mechanistic basis. This problem is really a fundamental one, and were it possible to explain this phenomenon alone on this basis, then all life would likewise be amenable to such explanation. But all

¹ *Mechanism*, p. 34.

² *Ibid.*, pp. 54-58.

such attempts have failed. The "mechanism" by which a cell feeds itself and grows in size has so far eluded the biologist's grasp. Not only that, but Haldane actually sees no prospect at present of solving this problem from this standpoint. The same applies to the problem of secretion and absorption, and though we know far more to-day concerning this problem than we did, say, at the middle of the last century, its "mechanism" is further away than ever. All our accumulated knowledge, in fact, has been in the direction merely of more and more numerous data. From this data biologists have so far failed to abstract an understanding of life. While, for instance, investigation has disclosed how many-sided and how orderly cell-life is, investigation has so far failed to disclose by what mechanism this complex life is ordered and maintained. The same remarks apply, again, to the problem of respiration and other metabolic processes. These processes, we find, are all regulated with the utmost nicety; but by what physical or chemical agency this extremely sensitive regulation is maintained is still a mystery.

Muscular activity, and physiological movements generally, one would be inclined to think, would be the most amenable to mechanistic explanation. Here at least we have something that is visibly of the nature of a mechanism. Yet an explanation of such activity on the basis of purely physical and chemical forces has been found to be as unsatisfactory as in any of the cases already mentioned. And with every year of physiological advance, moreover, science seems to get further and further away from any prospect of such solution.

No wonder, then, that the mechanistic application to biology is discredited. Dr. Haldane says:

As a physiologist, I can see no use for the hypothesis that life, as a whole, is a mechanical process. This theory does not help me in my work; and indeed I think it now hinders very seriously the progress of physiology. I should as soon go back to the mythology of our Saxon forefathers as to the mechanistic physiology . . . No

possible meaning can be attached to such an expression as "the mechanism of life".

AN ALTERNATIVE VIEW

We must begin to cast about for a philosophy that *will* enable us to understand these phenomena if, as Haldane maintains :

The phenomena of life are of such a nature that no physical or chemical explanation of them is remotely conceivable.

To Haldane's mind, however, no philosophy will ever disclose to us the mechanism of life, because such a mechanism does not exist, and the more scientific research advances, the further away does it get from even the possibility of the discovery of such a mechanism. Such a search is hopeless, and doomed to disappointment. Our thinking of life in terms of mechanism only befuddles our mind and obscures from our view the very nature of life. It prevents us from seeing the forest for the trees. A complete about-face is necessary; a thorough departure from the habitual ways of thinking, if an understanding of life is to become ours. To this end, Haldane traces for us the history of thought, and shows how the various "categories" of thought, as developed by the philosophers, have brought us progressively nearer to the core of things. A category, philosophically speaking, is a fundamental conception, a philosophical "element" so to speak, such as, let us say, the category of space, signifying our conception of space as being a fundamental idea, to which other ideas can be reduced, for simplification, but which cannot itself be reduced to anything simpler. But categories are, relatively to each other, higher or lower, the higher being more inclusive, and therefore nearer to reality. Thus, while the highest conception that physiologists have up to now been playing with has been that of matter and energy, trying to reduce life itself to this

fundamental conception, all their attempts have failed, Haldane says, because this attempt is philosophically unsound. The mechanism of life has so far eluded discovery because life cannot be reduced to the category of matter and energy. Life is a category in itself. Haldane here makes a philosophical discovery of far-reaching significance. The failure of scientists to understand life has been due to their failure—and often wilful failure—to understand this fundamental fact that Haldane now brings to our notice. But now it stares them in the face, exposed by a masterhand of their own caste, and they cannot escape it.

Life, in other words, is a fundamental fact in nature, of and by itself. It cannot be reduced to anything simpler. It cannot be explained on the basis of anything material. It must be looked at and understood on its own ground.

The conception of life, moreover, is higher in the scale of categories than the conception of matter and energy, as Haldane demonstrates; and the idea of life, therefore, is nearer to reality than the ideas of matter and energy. If that is the case, then, since the lower can be resolved in terms of the higher:

. . . the presupposition of ideal biology is that inorganic[non-living] can ultimately be resolved into organic [living] phenomena, and that the physical world is thus only the appearance of a deeper reality which is as yet hidden from our distant vision, and can only be seen dimly with the eye of scientific faith.

What hope for the future of science, when a scientist can write like this!

The physical conception of the universe must ultimately give way to the biological conception; from seeing matter and energy everywhere, we must begin to see life everywhere. A Blavatskian doctrine, truly!

. . . . We now see physicists and chemists groping after biological ideas The extension of biological conceptions to the whole of Nature may be much nearer than seemed conceivable even a few years ago.

The biological concept, it seems, however, is only a stepping-stone to something still higher, and nearer to reality. Having cast ourselves off from the mooring of purely physical concepts, it appears we must carry the process to its logical conclusion. From Matter we have gone to Life. From Life we must now go to—Spirit. For while we were studying the mineral kingdom, the physical concept sufficed; but the minute we began to analyse the vegetative kingdom, we found a new concept necessary—the biological. Similarly, when we finally come to the study of man, we find that nothing completely suffices except a totally new concept again—the psychological. For man is not only Matter; he is not only Life; he is something still higher—Personality.

A person is no mere physical body among other bodies, no mere living organism, but a spiritual being which neither physical nor biological conceptions are capable of representing.¹

And just as the universe as a whole can be resolved (it is hoped) to the terms of Life, so can the investigation be carried a step further and the universe resolved to the terms of Personality. The physical concept gives us a small view; the biological opens the gates wider and discloses a fuller, richer world; only the philosophical view will enable us to completely understand the universe in all its bearing.

Through analysis of what experience involves, we are led up to the conception of the Universe as Personality. In our relations to our fellow-men, fellow-animals, and Nature as a whole, we find that this Personality is not that of an individual man, but that all-embracing Personality which we call God.²

Nature—Life—God; a progressive trinity, the first contained in the second, and both contained in the third, A three-in-one oil that promises to lubricate all scientific and philosophical difficulties.

¹ *Mechanism*, p. 122.

² *Ibid.*, p. 135.

KRISHNAMURTI

By ARTHUR W. OSBORN, M.C.

MR. J. KRISHNAMURTI is said to be the vehicle for a Being called the World Teacher, but such claims do not interest me. I do, however, believe that his message is most important, necessary and salutary.

The cardinal emphasis of his teaching is: do not rely on authority of any kind; liberation is gained from within. Hardly a new teaching, truly, but it is an important one for our age. Why it is of paramount importance to-day does not at first seem obvious. It is supposed that we moderns have already discarded authorities; that we test all things at the bar of our individual judgment—perhaps not as we should do, but, at least, we contend that the prevailing influence of our times encourages us to do so.

I believe this is an entirely false estimate of current thought and tendency.

Krishnamurti says: "Look within"; but in modern civilisation the without dominates, and it dominates in a peculiarly insidious way. The economic necessity which compels large numbers of people to live in close physical proximity has caused the mass mind to become dominant, therefore mass thinking is encouraged as manifesting the bond of unity and good fellowship. People delight in crowds. Majority rule has invaded our mental life, and a plethora of movements exists whose openly avowed aims are to convert, if possible, the human race to one type of thought. It is excessively difficult to-day for the individual to resist the thought-pressure of the majority, and this difficulty is increased by

the command the majority has over press and publicity mediums. Never before has the mass mind been so vocal. The modern passion for organisation is a typical instance of the need some people feel to fortify their faith by the support of numbers. The drag towards uniformity is really the natural instinct of the herd, which often masquerades under such euphemisms as "sociability," "good fellowship," or, even, "spirituality". But Krishnamurti sets a supreme value on our spiritual independence, for it is by securing freedom from external attractions that we ultimately realise the inexpressible mystic consciousness of unity. The external cannot be comprehended until we have first found it within ourselves. And here we have the crux of the matter; organisations, mass movements, manifest a spurious unity—spurious because it is imposed from without—and this external pressure stifles inner growth.

If we would reach the goal we must doubt all teachings; turn our backs on every authority; cease to worship personalities, so that we may face life with minds swept clean of compromise and uncorrupted by prejudice. We must no longer strive to reconcile new teachings with old—put "new wine into old bottles"—but must endeavour to enlighten our understanding with the intuition, and so achieve self-knowledge, freedom from harassing personal desire, and mental turmoil due to clinging to the unassimilated teachings of respected personalities.

Krishnamurti, so far as I can grasp, is saying nothing new, but he is throwing the whole weight of his influence in a certain direction, and that direction is away from all ceremonies and authorities. He says: "Put aside all the paraphernalia of beliefs, religions and ceremonies, and you will find the truth."

This is a hard saying for many, because we have formed strong mental habits of obedience to authority in some form

or another. Consequently there are those who would even make an authority of Krishnamurti. To such people he expresses himself almost fiercely :

I wish you would not say, Krishnamurti says . . . Because you want to accept, you create authority, and that is the root of poison . . . you desire to seek comfort in obedience.

To those who ask : " Are you the Christ come back ? " he says :

Friend, who do you think I am ? If I say, I am the Christ, you will create another authority. If I say I am not, you will also create another authority. Do you think truth has anything to do with what you think I am ?

Yet in one sense Krishnamurti is an authority, for he definitely says that he has experienced, and is experiencing, a profounder and wider state of consciousness than that of the normal state. He speaks therefore with the authority of one who has personally explored and conquered psychological realms ; an enterprise which requires the greatest fortitude, rigid self-discipline, scrupulous introspection, and an intense yearning for the naked light of truth. Every step must be taken without a moment's hesitancy to estimate the cost in self-sacrifice.

Has Krishnamurti succeeded ? I do not know. But he says he has, and I believe he is honest. If he has contacted wider states of consciousness, he becomes one more witness among the now growing number of those who have also experienced such states. Personally, I am quite convinced that such wider and deeper strata of consciousness can be experienced. Krishnamurti makes no claims for himself, except that he has attained a state of consciousness which he calls Liberation. He refuses to announce himself under a specific label, but he does urge with all the earnestness at his command, that others should strive to achieve the same consciousness of happiness and freedom that he has gained. And the path to this freedom is in the repudiation of all

second-hand knowledge ; the discarding of crutches ; and fearless trust in oneself.

How is this message being received ? I have just returned from Europe, and I gather that many are more concerned with futile questions as to the exact spiritual status of Krishnamurti than with his message. Others are confused as to the significance of his message in relation to various organisations which they have almost considered sacro-sanct. Krishnamurti sets little value on organisations in comparison with the search for truth. "No organisation," he says, "however seasoned in tradition, however well established, contains the Truth."

There were others I met who seemed to get the inwardness of his message, and their lives have been profoundly affected.

The only people who seemed concerned, one way or another, about Krishnamurti, were members of the Theosophical Society and kindred movements. His influence outside these movements seemed nil. His is a paradoxical position, for, although he dislikes organisations and authorities, yet if it had not been for the prophetic announcements of Dr. Annie Besant and Bishop Leadbeater—both accepted as authorities by many—it is almost certain that thousands who are to-day accepting Krishnamurti would not have done so.

It must be admitted that in Krishnamurti's teaching, no formal solutions of problems are offered. We are urged not to rely on authorities, and this might be interpreted as rejecting the authority of accredited scientific research, or perhaps even of all human testimony regarding facts beyond our present comprehension. It is obvious that authority has a rightful place, and what that place is, Krishnamurti, so far as I am aware, does not say.

Some feel that it is not enough just to be urged to look within, and to discard authorities. The people must have

their path indicated to them in clearer and more precise terms. Again and again Krishnamurti says: "I have attained happiness and liberation," but to the masses this means nothing. "Tell us," they cry, "how to attain! What shall we do to attain peace?" But Krishnamurti teaches no definite method; no psychological discipline is urged such as, for instance, the Hindū Yoga. The masses are losing their faith in conventional religion; they are striving to understand the mystery of their existence. Krishnamurti does not comfort them by giving temporary aids; he says, make life itself the goal; open yourself to all experiences; stand alone, without any foreign support.

Many will feel grateful that we are not being confronted with one more cut-and-dried solution of the problem of the universe. Other "solutions" which have been propounded in the form of religious dogmas, philosophic systems, and so on, now seem trivial, and obviously based on localised needs and limited conceptions. Any specific statement of the nature of reality is foredoomed to be inadequate. Plato believed that philosophy could not be written, but he held the strong conviction that the philosopher could inspire others to grasp for themselves the Truth.

This seems to be Krishnamurti's method. He would inspire in men a fierce passion for truth, and so divest authority in any form of sacredness. Even the facts of science are not to be accepted passively; we must not sleep alongside them. They are the raw material out of which we may construct our own mental synthesis.

Others have sounded the same note—Emerson, for instance, in the exquisite language of his essays. It is a vital and imperatively necessary teaching, and I believe is of special significance in the light of modern tendencies.

Why should we concern ourselves with trivial side issues as to who Krishnamurti is?

TEACH BY LIVING—THE NEW GOSPEL

By M. W. B.

THE following was the reply given by Krishnaji to a question asked at the winterschool at Benares in December, 1928, as to what should be taught to the simple peasant. The notes are unrevised but were taken practically verbatim. They are just an instance of the universality of that Truth which is all Life of which He is reminding us, and which calls to the deepest and finest and highest chord in our being.

“Do not give my message. Give only what you yourself have perceived, nothing else. Not *my* message, *your* own. If you give your message, then you give mine and the world’s. Love is not yours; thought is not yours, but belongs to the world, the beggar as well as the king.

“*My Message* is a newspaper invention. If you are wise you will awaken your heart to find out the true message of life. You cannot say that the labourer has no thought of the goal. He is not burdened as you, he may not be learned, but he wants to be just as happy and free as you.

“It is sincerity that matters; sincerity in mind and heart and out of these come actions. You cannot convince another if you are not sincere. Without sincerity you will have lip service only. The peasant judges by your actions.

“It is not a question of attitude of mind—that is another way of deceiving yourself. If you have the attitude of mind, you must act. In action itself lies the goal. It dwells in the

heart like the scent of the flower in the heart of the flower. The Goal is nothing if you do not live. Living is the Goal. You put the Goal away on the snow-clad mountains; you make it remote because it is strong, urgent, demanding.

"Truth is everywhere because it is Life."

"The labourer will know by your face, thought and your manner of walking. We have had enough of preachers and words, beliefs, systems of philosophies. The world wants men who are thoughtful, sincere and who live so.

"The peasant would understand that as well as any one. Is the peasant an animal so far away from you that he would not understand? If you have the strength to draw water from the fountain of Life you cannot help giving, but with holes in your vessels you cannot give for you have nothing to give.

"Besides the man on the other side must be anxious to receive, anxious to discover. 'To the wise only is given to uncover the hidden things of life.'"

THE WAYFARER

THE wayfarer,
Perceiving the pathway to truth,
Was struck with astonishment.
It was thickly grown with weeds.
"Ha," he said,
"I see that no one has passed here
In a long time."
Later he saw that each weed
Was a singular knife.
"Well," he mumbled at last,
"Doubtless there are other roads."

STEPHEN CRANE

YOUTH THE ROSE

By KESTER BARUCH

“YOU must always be polite, Youth, you offend me very much when you speak to me like that. Consider how rude you were recently to me. I have not forgotten it yet!”

“Rude recently to you! When? Where?”

Age shook her head. “Ah, you forget. You were having a conversation with Middle-age. You were discussing something in a loud voice—some philosophical subject I think it was—and I, who had a little matter to ask Middle-age about, interrupted you both. You turned to me and said that you were talking to Middle-age, and that the matter was one of importance. How rude that was! All the other Between-ages were listening, and I felt insulted and humiliated.”

Youth looked surprised and also grieved. After a moment's reflection, he replied.

“Firstly,” he said, “I was not aware that I was rude, and, secondly, if I were rude, I consider that you were not only the cause of it, but also were much ruder than I. Why should you interrupt the conversation between Middle-age and myself? You saw that the subject was one of importance. When you did finally have your say, it was only to tell Middle-age that you were weary. I was not rude at all. I was within my rights. It was you who were rude.”

“Youth, you are very much mistaken,” Age replied, with a smile that mingled hurt pride with contempt. “You forget

that I am older than you, and that I am therefore entitled to respect. I do not demand respect; but I command respect on account of my superior knowledge."

"You mean that you do demand respect," Youth replied hotly, "You think that because you are older, you are superior; but I cannot agree with you. I am no respecter of years. I respect ability. What little experience I have had has taught me that even the youngest of us is often more learned than those who have reached your years. He who can teach me something, I respect, and do not consider it my supreme right to insult him because he still words his wisdom in baby-language. It is the thought that matters. In the same way, it is the person who matters, and not his years. Because your own youth has gone, you seek to domineer youth. Ah, why should you?"

Youth's eyes were sad, and there was a sheen of tears in them.

"Yes; why should I?" Age replied bitterly, "For the simple reason that you need to be guided. You have not the experience—ah, that's the word that enables you to be balanced. You do nothing but talk of Ivory Towers, and of lands, rich with the jade and opals of nature's flowers. At least, you speak of them that way. Ivory Towers and jade and opals! I remember when I, too, used to dream of those things; but passing years have taught me what nonsense it all is."

"When you speak like that," Youth replied compassionately, "you reflect the pessimism which is the result of your own defeat."

"What defeat?"

"Why, you admit that you have been defeated in endeavouring to gain those very things of which I to-day am dreaming. You have failed to realise your Ivory Tower, and, because you have failed and have ceased to strive for it, you

seek to prevent me—Youth—from striving for it. Are you frightened that I may achieve what you have failed to do?”

“Frightened that you may achieve! Ah, stupid Youth, you will not obtain it! What do you do? You do nothing but dream!”

“There is something I do which you cannot do. See,” he continued, pointing to a bush of roses near by, “How foolish it would be for that large wilting rose to ask the crimsoning bud what it is doing! Why, it is growing! Yet, you ask me an equally foolish question. I am growing—growing! I seek the soft breezes of understanding, the permeating aroma of roses which have opened more than I, and the sunshine of sympathy. With these, I could grow into a rose more beautiful than has ever before bloomed. . . .”

Age shook her head and walked away with a pained expression on her face. She did not understand!

. . . You can all be made to doubt by another, doubt the very knowledge, the very understanding that you may have gathered out of your suffering. But doubt which is not of your own does not purify; it only strengthens your narrow beliefs, it only gives permanence to your narrow form of worship of personalities, of clinging to something which is for the moment a comfort and hence a betrayal of the Truth. But if you have invited doubt in the fullness of your heart to test that understanding of the Truth of which you have caught a glimpse, then doubt that very doubt, what remains will be pure, absolute and final.

J. KRISHNAMURTI



NATURAL THEOSOPHY

THE REAL MEANING OF KARMA

By ERNEST WOOD

ALL the objects presented to a man in his world of experience are his own work or karma. The literal translation of the word karma is "work" rather than "action"; it does not imply mere action, for which there are other words in common use in Samskr̥t, but action with some purpose, that is to say work. Each man paints a picture, which is his expression or work. Afterwards, looking at it he is

dissatisfied, he sees his own inadequacy ; that is the utility of karma.

Every man's condition in life is the picture he has painted, and it represents himself as he was in character or in development of the powers of consciousness at the time of its painting—so much cruelty or affection, folly or thoughtfulness, clarity or confusion, skill or clumsiness ; every stroke, every piece of skill and every absence of skill is in the picture. This fact has been represented rather crudely by the statement that a man causes what happens to himself, but the fact is that his work is his world, his environment is the expression of his character.

Though all work is individual it is not all done separately. There is much in which men act together or in the same way, so that as there is similar and common action there is also a common and similar world. As much as our bodies are alike our minds are alike and our worlds are alike. We are in a world which is common to all of us, and we share the same sky, the same ocean and sometimes the same omnibus. When, for example, we acquiesce in bad laws or customs there is our stroke on the canvas along with many others.

All these pictures, and the great picture of which each is a part (though the great picture is chaotic to the extent to which the separate painters are acting without consideration for one another, without unity of life) represents our past. They are our past thoughts, or "lapsed intelligence". A motor-car of last year's model may still be an efficient vehicle. We may ride in it for pleasure or for other business, but as a vehicle it represents our lapsed intelligence, and sooner or later we shall revolt against this old car and declare its inadequacy, like a painter who looks at his picture of yesterday and says : "This is not good enough for me ; I ought to be able to do better than that."

Individual and social life and thought are full of last year's models—instruments, books, clothing, houses, customs, manners, emotions and even ideas—and the only thing that can convert them into new models is life itself. Thought, love, will—these enlarge and renew the world of our personal experience and power because they are life. And because life is never lacking, because man is never entirely sleeping or dead we all have at least some discontent with the things of our world as they are. At last nothing but completeness, the fullness of life will satisfy. We are the most awake, most living when we recognise our environment as consisting not of mere things but the expression of our own past, that is to say of our own incompleteness. When we realise them to be the exteriorisation of our own inadequacy the wheels of life—of thought, love and will—begin to turn. This is creative life. It is also character.

Studying the course of an incarnation we have seen that it is for experience. "The world exists for the education of each man." We must not be misled by the word experience, so as to imagine that it is giving us something from the outside. All through the ages men have worked at the building of palaces and temples; nature has kindly reduced these to dust, but there remains permanently in the men the development of character or life resulting from their effort to express themselves. As *The Bhagavad-Gītā* says, all works result in wisdom. It is always the life that is the positive principle so experience results in the awakening of parts or degrees of our life which were dormant before, and that is character or what makes a mark upon circumstances. A man who wills, or loves, or thinks, does not take his colour from his circumstances, like a block of glass, which looks green or blue or red when it is placed on sheets of paper of those colours. He is positive, is alive, has character. So by the end of a human life-cycle the character resulting from the work has been

formed and the man is ready to face his old picture to which he has grown superior while making it and to use his new powers for altering it or painting it anew. The important point to grasp, on account of its bearing on the practical policy of our lives is that throughout all the changes in the course of the cycle the life is the positive thing and it grows only by unfoldment from within.

This positive use of circumstances was put in another way by Emerson when he gave his interpretation of the Bœotian Sphinx, as follows :

Near and proper to us is that old fable of the Sphinx, who was said to sit in the road-side and put riddles to every passer-by. If the man could not answer, she swallowed him alive. What is our life but an endless flight of winged facts or events? In splendid variety these changes come, all putting questions to the human spirit. Those men who cannot answer by superior wisdom these facts or questions of time, serve them. Facts encumber them, tyrannize over them, and make the men of routine, the men of *sense*, in whom a literal obedience to facts has extinguished every spark of that light by which man is truly man. But if the man is true to his better instincts or sentiments, and refuses the domination of facts, as one that comes of a higher race remains fast by the soul and sees the principle, then the facts fall aptly and supple into their places ; they know their master, and the meanest of them glorifies him.

The need for karma or circumstances as a means to the attainment of any particular evolution of consciousness becomes less as a man evolves. The more evolved life can find great significance in things which seem to the less evolved small and insignificant. One needs a range of mighty mountains or the vast ocean to inspire him with visions of great beauty and power, where another can obtain the same from a tiny flower or a grain of sand. Many a time when there has been a house on fire some man who never before showed any signs of courage has rushed into danger to save a child or even the family cat, and people have then said that "he rose to the occasion". Good, but he who rises to the

occasion without the occasion, if I may so put it, rises above circumstances. Then he really lives with purpose, as a positive character.

Strictly, circumstances are necessary because we have failed to will, to love or to think. A new incarnation with the karma which it contains represents the extent of our failure in the last incarnation and thus expresses to us the inadequacy of our past willing, thinking and loving. In this way the whole world is in league with our secret souls, to help them to their flowering and completion. For every "mistake" leads to experience which awakens some part of our nature and so removes the possibility of that mistake for the future. The world punishes idleness, selfishness and thoughtlessness with pain, which should be to us the realisation of our own inadequacy. In this incarnation I meet the mistakes of the last, and if through experience I rise superior to those mistakes I shall not need the same lesson again.

If we understand karma in this way we can no longer regard it as a punishment or a hindrance. We shall not wait for the clouds to roll by, as though karma was something purely external to ourselves, but we shall face every bit of it with character and with rejoicing, delighting in altering the picture of the past. Such a joyous spirit removes the drudgery from work, fills our efforts with delight and makes them true play. I heard yesterday of a good example of this, simple enough. An artist had gone with a friend to a certain place in the country. The friend asked: "What are you going to paint to-day?" The artist replied: "That tree over there." "Why," exclaimed the friend, "you have painted that twenty times already. Are you not tired of it?" "No," said the painter, "I have not got it quite right yet." There must have been great happiness in every little bit of effort that made it more nearly perfect. Karma properly understood

in terms of life, that is, really theosophically understood should be a source of perennial joy.

I must perhaps give some common instance of the way in which character is built from karma. Suppose I waylaid a man, knocked him down and robbed him. That piece of work would represent my deficiency of character along the line of sympathy and love; my violence would be the expression of my crudeness, my insensitiveness. This violence would appear in the circumstances of my future life. In my own experience I should be brought face to face with my misdeed. The violence to which I would then be subjected would tend to awaken in me or rather to cause me to awaken in myself the sensitiveness in which I had been deficient before, so that on the next occasion on which I was about to knock a man down I should pause and say to myself: "It is not a very pleasant thing for the poor fellow." Karma would continue its operation on those lines until that action became impossible for me because I should have evolved sympathy or love, which is the consciousness of the other man's life.

At the end of a given incarnation, then, a man has done two things: he has responded with certain feelings and ideas to the circumstances presented to him in that incarnation, and he has expressed himself or worked according to his present character. If he has acted without thought and love; if he has loved without thought and action; if he has thought without love and action; or if he has acted and thought without love, or loved and thought without action, or acted and loved without thought, he will have produced painful conditions. They will be due to the inadequacy of his character. These mistakes will await him as his karma; they will exactly suit his character or deficiencies, and will be the means to his filling up the gaps in his character.

Life is like a game to be won. You may go on trying again and again, playing one game after another, each from the beginning. Some day you will win a game of life (that is, you will make no failures in will, love or thought) and then no further incarnation will be necessary, because you will now have those faculties at your full command, you are no longer learning to develop them.¹ You are free from the bondage of circumstances or the necessity of going to school. It is not expected that a man shall be ideally perfect to attain this freedom, just as it is not expected that the body will develop innumerable arms, legs and other organs. But it is expected that he shall have his spiritual or life powers about him always, just as a serviceable body would have its regulation number of fingers, teeth and other parts, functioning in good order.

Therefore karma is a liberator, insomuch as it forcibly or emphatically places before each man the picture with which he is dissatisfied. It helps him to define his goal, or to come nearer in each incarnation to a conception of full and adequate life. It is not easy for most people to think with great clearness. They give birth vaguely to a small thought, and then see it clearly by acting it out on the stage of experience. But later, when they have grown stronger in thought they will be able to make much of even a slight experience; the mental life will become clear and full. There will be understanding of life. But through all the process it is the life itself that expands and grows; no addition can be made to it from the outside; karma at every point only provides the tuition which intuition or the power of the man's own direct thought fails to give.

(Number 5 of this series will deal with "The Ego".)

¹ See my article in THE THEOSOPHIST (1912 or 1913) entitled "Is Reincarnation True?" and explaining Madame Blavatsky's theory of reincarnation as expounded in *Isis Unveiled*, where she speaks of the race to be won by each individual. Her view of reincarnation was perfectly clear.

THE UNDINES AT DAYBREAK

THE mystic rose, the golden rose,
Has turned to gems the drifting spray
And all the East a ruby glows
To hail the dawning of the day.

The white foam on the yellow sand
The white gull in the sun-bright sky
Are gilt with sunbeams, and the strand
Stretches a golden phantasy.

And over all there hangs a haze
Shot through, and woven by the light,
On the green banks the larks give praise.
Sea is a turquoise shining bright.

Look well, look closely, you may view
Small beings darting here and there
They dance above the waters blue
Like dragon flies they haunt the air.

The sea elves are most fair to see
Flowerlike their faces, and their song
Has all the ocean's mystery
To wave and sunlight they belong.

Their kiss gives health, their touch brings peace,
Come with a mind that's free from guile
And they will set your heart at ease
And teach the tired lips to smile.

F. H. ALDHOUSE



H.P.B. IN 1880

AN INTRO AND RETROSPECTIVE DREAM¹

A TALE OF THE XXIV CENTURY

(Manuscript in H. P. B.'s handwriting)

PROLOGUE

OUR truthful story opens in the good days of old, just five centuries ago—in fact in 1879. It was a century the history of which, as well as that of its successors, down to our own time, is too well preserved to us in its minutest details of names and events in chronological order that we should ever fear to commit any such blunders as those which make us often blush for the comparative ignorance of that age—great as was the nineteenth century. Thanks to the indestructible records of the daily Press, the time for mere hypothesis and guesswork has vanished for ever. For as the educated readers will all remember, it was toward the latter part of that century that, after a few foolish attempts to print the daily papers on pieces of cloth which, subsequently washed, were transformed into and used as pocket handkerchiefs by the economical bourgeoisie—as if ancient Manchester was not there to supply these mean shopkeepers!—that the discovery was made. Immortalising the genius who found the process out, it was added to the long list of many others. It was—says one of our permanent records quoting such a paper which escaped destructive washing—found out by a preacher in love with his sermons and who was almost

¹ Probably the beginning of a story by H.P.B.

driven to despair at the thought that while his audience went to sleep over them, the rats might destroy it in their turn a century or so . . .¹

(Page 1 of the MS. is missing.)

. . . recorded, each one on a separate foil of the phonograph and Antitypion, they are now so perfected as to enable you, from the comfortable depth of your own armchair and seated at the apparatus table, at your summer residence at Sôthis Town, to choose your individual and then give the signal through your private telephone. Of course, your Excellency will have to specify beforehand the precise spot of the space around you where you desire the long bygone scenes in the life of the chosen individual or individuals to be enacted. As you are but slightly acquainted yet with the improved conditions required for the perfect reproduction of the deceased personages reflected by means of the Antitypion, the faithful retransmission of their voices and speeches through the phonographic foil, and their acts, deeds and even most intimate thoughts by the newly constructed necroideograph, you must permit me to suggest that the most propitious spot would be in as distant a neighborhood of your private biosideograph, as your own personal ideas might easily get mixed up with those of the deceased actors, or vice versa, and thus produce a confusion, strictly to be avoided in this age of universal restitution and . . .

(Part of MS. missing.)

. . . and is returned to me again. You will then immediately begin to receive the full stream of the pictures

¹ This extraordinary discovery due to a young British astrologer, born in the noisy days of the conflict between matter and spirit, has ever remained the wonder of the grateful ages. (This note is on the back of the sheet which ends abruptly with "so".)

and sounds collected by me from the depths of space. It will be necessary that a member of the Committee should take his place at each registering table, so as to receive and fix upon the sensitized reflectors the pictures and sounds pertaining to individual histories, as they separate themselves from the common stream in passing through the ethmoid diaphragm. As each individual history is closed with the scene of death, and such glimpses of posthumous fame as it may be desired to take in, the observer should detach the record from the repeating cylinder and lay it away with care, properly mounted and labelled, until wanted for exhibition to the General Council upon the stage of the Pontopticon for their final action.

The Australian or South Polar apparatus differs but slightly from the Borealian or North Pole which you have. Briefly, it may thus be described. Upon a table of polished roc-crystal and supported upon columns of migma¹ stand a large etheric reflector, an echograph or pantophonograph, and an ideograph—of which the first reproduces for us the pictures of the past, the second its sounds, and the third the unspoken ideas, whether of living or dead personages. The whole forms, as you know, the apparatus to which our Himālayan colleague has given the name of antitypion. Connected with the reflector is a revolving zographistic cylinder, upon whose prepared surface the inflowing pictures, as caught in their slow cyclic descent from the rays of starlight, become indelibly impressed in their natural colours, and upon being passed in front of a pencil of “focalised ākāśa” or astral light, can be thrown forward into any part of the room, so as to appear to the spectator as a scene from real life transpiring before his view. The echograph, with like efficacy, will reproduce the voices of the personages who are

¹ A new or rather rediscovered metal, mentioned by Proclus and other archaic philosophers, and possessing very striking occult properties, among them that of causing between the earth and any given star a powerful sympathetic current.

marshalled before us in our retrospective panorama ; care only being taken that the foci of light and sound shall be convergent. Though the flight of sound through space is less rapid than that of light, and gradually becoming feebler is arrested and fixed at no great distance from the earth, yet as they travel in the same path, it is, as you are aware, a scientific fact that when we recall pictures from the ether, the returning current meeting the outgoing wave of crystalised sound takes it up by magnetic attraction, and returns to us simultaneously the images of the past and the vibrations of its sounds. The office of two of the three instruments above referred to is, to separate the one from the other. A delicate sense of touch and acute hearing are required in the observer for the proper adjustment of the pantophonograph. In our case until a number of preliminary tests had been made, the phonetic detonator gave back only a confused murmur of sound, instead of the desired clear articulation of speech. Members of the Committee, who may have given little attention to astrognosical science, may properly be informed that, unless it is accurately known under what constellation the subject of an enquiry was born, so that it, or at least the stars that lay in its cyclic path and were thus brought into the influence of his current, may be caught in the focus of the etheric reflector, much time must be spent in searching for him in that quarter of the heavens where the general reflections of his epoch are travelling. While this principle of catoptrics was, of course, always known to occultists, physical science was ignorant of it until the comparative late epoch of the last quarter of the nineteenth century. At that time a conception of the truth appears to have dawned upon the minds of several observers almost simultaneously. For example, a professor of geognosy—termed geology, doubtless because they discoursed more about the earth than knew anything about it—a certain Hitchcock, ventured an opinion that possibly the

scenes transpiring upon the earth may be imprinted "upon the world round us," and added that it was not impossible "that there are tests by which nature can bring out and fix these portraits as on a great canvas spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great gallery of eternity". This feeble, tentative prognosis should not cause a smile, for when we consider the darkness of psychological perceptions in that period, this must be regarded as almost an instance of psychic prevision. Again, among the phantasmic images floating into the penumbral circle within which the zograph projects its pictorial records, appeared that of a little pot-bellied sage with short legs, a chub-faced head, and wearing hair only upon its rosy cheeks. Sliding with pensive countenance into a huge armchair before his desk, he wrote the following words: "No . . . no . . . a shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes . . . A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world . . . Yes . . . there exist everywhere the vestiges of all our acts, silhouettes of whatever we have done!"

This was a paragraph from a work entitled, *The Conflict between Religion and Science*. Curious to know how far these prophetic glimpses were shared by the contemporaries of the writing figure, I drew into the vortex enough of the emanations of the period to furnish a general view. I was fortunate enough to catch the image of a work entitled *Principles of Science* by one Jevons, who quoting approvingly the opinions of another sage, named Babbage, says: "Each particle of the existing matter must be a register of all that has happened"; as both seemed, even in those ancient days of materialism, to previsionally apprehend that even unspoken thought once

conceived, displacing the particles of the brain and setting them in motion, scatters its ideas throughout the universe, to impress them indelibly upon the eternal and boundless expanse of ether. That such views, though unpopular among men of nascent science, were the reverse among a very powerful, numerous and growing sect calling themselves "Spiritualists," I infer from the reflection of a praise-worthy treatise entitled, *The Unseen Universe*, which the authors—two British sages—felt compelled in their modesty to publish anonymously, doubtless to protect themselves from the overwhelming admiration and caresses of an enthusiastic crowd of "medias". (This latter term must not be taken to signify either mediocre persons nor any intervening substance, but to indicate a certain class of individuals—mostly professional—of that century who kindly took upon themselves the trouble of furnishing their organisms for the indiscriminate use of those who had none; to wit, the larvæ, those undomiciled etheric loungers who infest the electro-magnetic currents nearer to the earth's surface, and whom we use as inferior messengers.)

These above-named sages, after having first constructed a hypothetical "bridge" upon strictly architectural principles between the seen and the unseen universes, immediately demolished it as their intuition unfolded, by confessing that "when energy is carried from matter into ether, it is carried from the visible into the invisible universe, and vice versa," in short, admitting that which is now practically taught by our demonstrators of psycho-astrognosy to the young children in the lowest classes of our elementary schools. We noticed further that *The Unseen Universe* of the two British philosophers was immediately followed by another work, *The Unseen World*, written by a sage of the Western Hemisphere, the Atlantean Continent (ancient America). He being an enthusiastic Evolutionist and feeling impelled to prove to an

ignorant and unappreciative public the axiomatic anthropological truth that man evolved from the race of the Āryan Hanumān, made haste to practically demonstrate at least his own descent by aping the then popular title, and making it a cover under which to give circulation to his own views.

(Here ends the manuscript.)



. . . It was a beautifully worded and to me, most important letter, inasmuch as it pointed out the fact that the surest way to seek the Masters was through the channel of faithful work in the Theosophical Society. That way I have persistently travelled, and even though the letter had been a false one, it has proved a blessing and a perpetual comfort in times of trouble.

. . . Meanwhile my duty is to go on as I have throughout so many years, keeping many secrets about persons and things locked up in my breast, and suffering myself and others to be maligned and misunderstood for the sake of the cause to which we have devoted "our lives, our fortunes, and our sacred honor".

COLONEL OLCOTT

A STUDY IN OCCULT HISTORY

By G. E. SUTCLIFFE

“WE have to create a miracle of order in this century of chaos and superstition.”¹

Those of us who for a period of years have been expecting the early coming of the World Teacher, have been often warned to be prepared for surprises as to the teaching He would give out to the world, and to the line of action He would choose to take when He came amongst us. In view of actual events, few will be prepared to say that these warnings were not highly necessary, for if one might venture an opinion, the best informed amongst us appear to have been as startlingly surprised as the rank and file. Owing to advanced training our leaders have been able to fall readily into line, but amongst the ranks in some quarters there appears to be something approaching consternation. Perhaps a short study of occult history will enable some of us to view matters in a more correct perspective, for it would appear that much of the present bewilderment arises from inability to realise the supreme greatness of the times in which we are living.

In THE THEOSOPHIST of 1916, July-September, a series of articles appeared by the writer entitled “The Day of Judgment and the Coming Race” in which there was an attempt to indicate that the times in which we are living implied much more than the coming of the World Teacher.

¹ *Life in Freedom*, J. Krishnamurti, page 53.

In order to make this point clear, it will be of advantage to establish a scale of importance on which to estimate occult happenings.

A World Teacher is said to come amongst us to establish a sub-race, hence His appearance may be said to be of the sub-race order.

After 600 years there will be the beginnings of a new Root Race, and this event may be said to be of the Root Race order, and since there are seven sub-races in a Root Race, if the importance to be attached to the coming of a World Teacher be taken as unity, a Root Race event such as the above will be of the order seven. Again, since there are seven Root Races in a globe, a globe event will have the order 49, a Round event the order $7 \times 49 = 343$, a Chain event the order 2,401, and a Scheme of Chains event the order 16,807.

Let us now consider the interaction of two events of different orders which coincide in time. It is clear that in this case the larger event will give the dominant characteristic, and the smaller event will be subordinated to the larger, so that some of the features that would appear if the smaller event had occurred alone, will be transcended or obscured. For instance, six out of the seven manifestations of the World Teacher in a Root Race may be of the ordinary kind, but one of the seven sub-races will be chosen for the cradle of the next Root Race, as in the present instance, and when this occurs we may expect effects of a higher order than in the case of the other six manifestations. Thus we have a sub-race event working in combination with a Root Race event, which of itself raises it to a higher order of importance.

By an application of the occult rule, "as above so below," it was shown in the above articles in *THE THEOSOPHIST* of July, 1916 (p. 410), that we are also confronted with an event of a still higher order, or a globe event, the importance of which may be represented by the number 49. This was

given the name of a third order Day of Judgment. The first order Day of Judgment as we are aware, is in the fifth Round. This is the Day of Judgment for the Chain. But we showed reason to suppose that there is also a second order Day of Judgment for the Round, and a third Day of Judgment for the globe. These different orders were thus defined, (*ib.*): "A first order Day of Judgment defers the unfit for a Chain, a second order Day of Judgment defers the unfit for a Round, a third order Day of Judgment defers the unfit for a Globe.

The arguments in favour of the view that we are at present confronted with a third order Day of Judgment are given in the articles, to which the reader may be referred. The periods when these Days of Judgment occur, may be tabulated as follows: a first order Day of Judgment occurs in the fifth Round, a second order, in the fifth Globe, (Mercury), a third order in the fifth Root Race, whilst a fourth order occurs in the fifth sub-race.

It is shown, (*ib.*), that a fourth order Day of Judgment did actually take place in the fifth sub-race of the fourth Root Race, which led to the destruction of Atlantis.

At the present time we have a combination of a third and fourth order Day of Judgment, and it may be noted here, that in the late war the present civilisation, which is the fifth sub-race of the fifth Root Race, only barely escaped destruction. We have passed the test, but apparently only just passed it. We have now, therefore, to establish order, and from the statement by the World Teacher, quoted at the head of this article, this work lies in the immediate present. "We have to create a miracle of order in this century of chaos and superstition."

The coming of the World Teacher, which is normally a sub-race event is thus raised to a much higher order, and conclusions based on previous occurrences may be misleading unless these major influences are taken into account.

A further consideration of occult history would indicate that the present period is one of even greater significance than implied above, for there are reasons to conclude that we are contemporary with events that occur only once in a series of Chains.

As is well known, the complete evolution from the elementary kingdoms to the human, is in a series of seven Chains. According to *The Secret Doctrine* the period occupied by a Chain is a "Day of Brahmā," or 4,320,000,000 years, between each of which there is a Pralaya of equal length, so that from the beginning to the end of a Scheme of Chains such as has evolved the present humanity, there elapses the enormous period of $7 \times 8,640,000,000$ equal 60,480,000,000 years.

Put into words this means that about sixty thousand million years ago, the sixty thousand million Monads that constitute the present human evolution left the Father Flame for their long pilgrimage through the darkness of matter, which they were commissioned to conquer and reduce to order on behalf of the Father Flame, from whence they emanated.

Up to three thousand years ago, not one of these sixty thousand million Monads had succeeded in accomplishing this gigantic task and returning triumphant to the bosom of the Father Flame. The first achievement was that of the Lord Buddha within the last 3,000 years.

Now, three thousand years in a period of sixty thousand million years is a mere moment, so that the present time is contemporaneous with one of the most important events in a series of seven Chains, or, measured numerically, as explained above, if we take the importance of the coming of a World Teacher as unity, this event has an importance of 16,807.

The significance of the above aspect of the present time can best be realised by means of analogy. A farmer sows a

large crop of corn and tends it during the winter and the months of spring, with the utmost care. When this is accomplished, what should we take to be the period of greatest interest and solicitude for the farmer? Not the gathering in of the last sheaf of corn, for then comes the time of repose, and the sense of satisfaction for a work well done. The period of greatest interest, and greatest preparation for unusual activity will be the appearance of the first ripe ear of corn. So in the same sense the great achievement of the Lord Buddha less than three thousand years ago, would be the event of greatest interest to the Father Flame, from Whom the sixty thousand million Monads emanated, that has occurred for sixty thousand million years. Our Father Flame, whose very nature is Love, has watched with parental care the gradual emergence of His Own characteristics in His progeny for this enormous period, and at last is able to welcome Home, His first-born Son. The parable of the Prodigal Son can only dimly represent the outrush of Divine Love which such an event would naturally manifest. The returning Son walks to meet the Father, but the Father runs to meet the Son.

From the point of view of a garden, the achievement of the Lord Buddha may be looked upon as the first rose of summer. But the first rose of summer is much more than a rose. It is possible to produce a rose by a hot-house process when it is merely a rose, but the first rose of summer implies that there is no longer any need for hot-houses. All that is required is the free exposure to sun and rain in the open garden. The hot-house process may be likened to the machinery of the Occult Hierarchy to help on evolution on behalf of a few advanced souls, but when the first rose of summer has emerged, this complicated process is no longer necessary, for the appearance of a single rose on one day, will be naturally followed by a group of roses the next day,

until the whole garden becomes a bower of roses. The Sun of Summer rises in increasing strength, and the Father Flame runs to hasten the home-coming. He does not require intermediaries, as supplementary aids, His welcome becomes direct.

The note of the present day as set forth by the World Teacher is the religion of Happiness, the Joy of the Home-coming, by means of direct contact with the Father Flame, and a study of occult history lends support to this.

The failure which led to the fall of Atlantis caused some delay in this consummation, and the intervening period has been utilised to pay off rapidly, kârmic debts, which process was completed, or nearly so, by the Great War. This appears to have made possible a great step forward, and the rapid ripening of human souls. The terrible pain and suffering of the last ten thousand years must have set free an enormous uplifting power, and its chastening influence is obvious to all who search for it.

(To be continued)



WHAT sensible person has ever suggested that a truth should be rejected merely because it was a tradition ?

ANON

THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY¹

I take this opportunity to draw your attention to the notice which appeared in THE THEOSOPHIST, March 1929, page 590, regarding *The Golden Book of the Theosophical Society*.

Of the original edition of 2,000 copies about half is still unsold, yet it should have been possible to exhaust the first edition within a few months of its publication, if each of our 1,600 Lodges had made it a point to procure a copy for its Library. Will you be good enough to reprint the above mentioned notice in your Sectional Magazine and impress on your Lodges the desirability of adding this valuable publication to their Libraries, thereby giving members all over the world an opportunity of gaining reliable information on the history and growth of the Theosophical Society and of our Adyar Headquarters. The price of the book is Rs. 12-8-0. When fixing this price we underestimated the cost of production and this publication really leaves us a loss. We are anxious not to add to it loss in interest on the money invested and wish to release the capital sum locked up since 1925. Will you please help us in this matter?

ANNIE BESANT, P.T.S.

¹ A letter addressed to the General Secretaries of the National Societies.

TRIADS OF WISDOM¹

THERE are three Gorsedd cries: the cry of questing; the cry of claim; and the cry of efficiency.

There are three authoritative cries: the cry of country and nation to begin; the cry relative to a pledge, in right of claim; and the cry for a recurrency, in virtue of obligation.

There are three unities: one God, that is, the one primary element, from Whom proceeds every living and existing thing; one truth, from which proceeds every knowledge and mental intelligence; and one point of liberty, from which proceed every strength and operation.

Three things incapable of change: the laws of nature; the quality of truth; and the laws of Bardism; for whatever is found to be beautiful, good and just, belongs to each one of those things.

According to the three principal dispositions of man will be his migration in Abred: from slothfulness and mental blindness he will fall to Annwn; from his dissolute wantonness he will traverse the circle of Abred, according to the necessity laid upon him; and from his love of goodness he will ascend to the Circle of Gwynvyd. According as one or other of the three principal dispositions prevails, will be the state of man; hence his three states, Annwn, Abred and Gwynvyd.

The three states of living beings: Annwn, where there is a beginning; Abred, where knowledge is accumulated, and hence goodness; and Gwynvyd, where is the fulness of every goodness, of knowledge, truth, love and endless life.

¹ From *The Book of Barddas* selected by D. J. W.

The three necessities of man in Abred : natural goodness, and hence intelligence, reason, and science ; vigour, and hence love, hatred, fear, hope, *awen*, sorrow, and joy—from the union of vigour and goodness proceed mercy, generosity, love and courage ; inherent blindness, and hence all hatred, ignorance, anger, pride and covetousness ; and where the two first do not predominate over the third, man will fall in Abred when he dies and parts with life in this world.

The three necessities of man in Gwynvyd : godliness, love, and light, and from the three proceed all power, all knowledge, and all everlasting joy, and hence all goodness without cessation, without end.

D. J. W.

. . . It is not the will, as a rule, that is wanting to follow and obey the Divine Law, it is the lack of understanding of its Greatness, of its Heights and its Depths, of its wonderful profundity, of its equally wonderful clarity. And it is as we begin just to glimpse a little of that Greatness, which we are striving to approach, that most of all there surges up in our heart and mind that longing for understanding, to be able really to understand, so to understand the past that we can guide ourselves in the present ; so to understand the present that we may build the future well.¹

¹ Dr. Besant speaking at Ommen in 1926.

PARSIFAL

A DRAMA OF THE NARROW WAY OR THE WAY OF INITIATION

By RICHARD WAGNER

An Interpretation by F.T.S.

THERE are many roads along which mankind travels but they all lead to God, or Good, which is the Spiritual Principle at the heart of the Universe, and the Grail Quest road leads us there by the finding, the following, and becoming a Divinised Man or Master, and Wagner reveals this road to us through the medium of the stage. Such uses of the theatre is the only legitimate one, for is not the object of all evolution to lead the children of the Supreme to their consummation, that goal that is the Archetype of their being?

One must at the outset suggest that this Grail story be considered as not peculiarly Christian in essence or essentials. Wagner himself desires this attitude, for he writes :

Not one of the most affecting, not one of the most distinctive myths belongs by right of generation to the Christian spirit . . . it has inherited them from the purely human intuitions of earlier times, and merely moulded them to fit its own peculiar tenets.

One might suggest that these myths were inherited from the purely super-human intuitions however. If we do not adopt this viewpoint we will but make a kind of hedged-in prison house for truth. The great creeds, myths, religions and philosophies of the world exist to lead men to the shoreless world of Immortal Life and they should not become

limiting spiritual compartments that shut us in a kind of religious circle. The great Founders of the faiths and philosophies have Themselves always broken these walls, the walls that the followers of the Teachers have so often built up.

It is interesting to find that Wagner commenced the score of this drama to portray the struggles of the Indian Prince Siddārtha, the Buddha-to-be, in his search for enlightenment, and it was only owing to the pressure of his patrons and friends that he decided to alter it to the more likely to be accepted story of *Parsifal* or *The Quest of the Holy Grail*. What wonderful drama we might have had if he had adhered to his own original idea we must leave to the imagination to conjure up, though it is perhaps problematical whether Western music could give us a true musical "body" for the expression of the life of the noble Indian Prince.

It is hinted by some students of Theosophy that He, who is known as the Master K.H., gave some assistance to Wagner whilst he was composing *Parsifal*, and Dr. Annie Besant, speaking upon the legend of Parsifal, after having heard the drama performed at Wagner's own theatre at Bayreuth, says :

Truly some of his phrases and cadences belong to the Deva kingdom rather than to earth. They are echoes of the music of the Passion Devas.

The composer himself writes thus after the first performance at Bayreuth, in 1882 :

The influence of our surrounding optic and acoustic atmosphere bore our souls away from the wonted world ; and the consciousness of this was evident in our dread at the thought of going back into that world. Yes, *Parsifal* itself has owed its origin and evolution to escape therefrom ! Who can look, his lifetime long with open eyes and unpent heart, upon this world of robbery and murder organised and legalised by lying, deceit, and hypocrisy, without being forced to flee from it at times in shuddering disgust ? Whither turns his gaze ? Too often to the pit of death. But him whose calling and his fate have fenced from that, to him the truest likeness of the world itself may well appear the herald of redemption sent us by its inmost soul.

It will seem to him the guerdon of the sorrowful sincerity with which he recognised the wretchedness of the actual world of fraud, to be able to forget it in this true dream image.

Through the whole opera the nature of the thought going on in the minds of the actors is portrayed in the music by a special short form of expression called a *Motif*, but it is, in the writer's estimation, much wiser to follow Wagner's own advice and not trouble at all about these erudite matters, but to let the music affect us subconsciously as it were, and to give all the attention to the story that is being unrolled—all else is meant but to assist us to this comprehension.

As the adventures of Parsifal and the other knights of the story centre round the quest of the Grail, we will go direct to the meaning of the Grail, and not spend time upon the symbols of it that are found in almost all the mystic literature and ceremonials of the world.

According to Theosophy, the Grail symbolises that inner spiritual body of man that is with him through all his experiences and lives as a human soul. Isabel Cooper-Oakley calls it :

. . . that "Light Vesture" which is the garment veiling the divine mysterious Spirit . . . the first container of the Holy Life of the Logos.

Sometimes it is called the Divine Egg owing to its shape, etc. In the case of advanced souls it is said to be an exceedingly beautiful object to look upon, ovoid in shape and corruscating with beautiful colours brought about with every change in the consciousness of its owner. In more scientific language it is called the causal body, as within it are stored the results of the soul's past experiences, which act as causes deciding the nature of its future lives. To see this body requires the power to use inner sight, commonly called clairvoyance and the end of the quest for the Grail results in man discovering and being conscious of that vaster world within himself, in which this Grail body lives and moves and

has its being, and this results in a true Sublimation of the Consciousness.

As to the characters of the drama they should, I think, be considered as phases of but one soul and not as separate entities; this view I believe to be essential if we are to get the true and full value of the story, for within each human soul all experiences exist either in latency or in potency.

Further, although human forms and human characters form the personnel of the drama, we must at the outset realise that the experiences they undergo relate almost entirely to worlds above this physical one—hence we find that the Grail Castle is placed on a high mount and difficult of access, truly symbolical of inner-world heights and experiences.

Parsifal (translated the word means: simple fool) represents the Love or Christ Principle in man and in the Cosmos, and this Divine Principle is not at all peculiarly Christian. This Christ Principle, or as I prefer to call it, Love Principle, exists in all forms of self-conscious life and in all ages and in all worlds. Our drama is therefore a story of the Christing or Perfecting of man—the gestation, birthing and flowering of the love nature in man. Let us not make the mistake of regarding our story as just a fantasy, a poetic idea and so on. This story of the Grail is but the particular garment in which the true life of the soul is presented to us.

Keeping the universal aspect of the story ever clearly in mind, we will proceed to consider the particular presentation Wagner offers us in this, his last music-drama.

Writing of the Grail knights he says :

The meaning of the King of this company of Knights we sought in the true sense of the word "King," as the head of the race, and chosen as such to be the defender of the Grail; no distinction from the rest of the Knights must he bear, save that of the mystic significance of the high function which was reserved for him alone, and of the weight of suffering which none but himself could gauge.

The Grail Brotherhood was an actual association of men and women organised for the purpose of serving humanity as spiritual knights. More or less withdrawn from the ordinary outer activities of the world, they were the custodians of and the disseminators of spiritual knowledge in an age of spiritual darkness and ignorance. Teaching mankind that there are worlds beyond this physical one and that a knowledge of these worlds was possible and certain for such as would undergo the necessary discipline and training, they kept open the method of treading that ancient narrow way that leads more quickly to a conscious experience of our immortality. Ever have there been these private schools where training was available for the neophyte who wished to serve his fellows in a deeper and more lasting way than the more general presentation of spiritual matters makes available, leading in the end as has been indicated, to Initiation into the first hand knowledge of God and His ways with men.

Our drama is the story of the struggles and progress of such a pupil, and we must endeavour to raise our consciousness to levels somewhat above conventional religious life if we are to understand and respond to the life within the precincts of the Grail Castle. It is in these precincts that the opening act of the drama is set. To be in these regions at all means that the consciousness has awakened to higher levels of soul experience than is at present normal in humanity.

ACT I

Act I reveals to us the first stage of this super-human experience. It is here that Parsifal has awakened to sympathy for fellow suffering. Let us bear in mind that Parsifal is a deeper strata of the life of Amfortis, the Grail King. He is the Christ-child coming to birth, after many pangs and struggles in the life and heart of the King. True in its

symbology, it is day-dawn on the slopes of the Mount called Montsalvat (Mount of Salvation). We see Gurnemanz rousing the sleeping esquires to hear what they can of the celestial music emanating from the Castle heights and bids them offer their hearts' gratitude that they can hear some of it. Gurnemanz, who musically plays a very large part in the drama represents the intellect, though intellect devoted to the service of the Grail. He is not the type of server that urges us to fiery deeds but rather is he that ordered type we classify as those who live the daily round. It is within the body of the King, Amfortis, that most of the battle of the soul is waged at this stage of the drama. Amfortis is like the natural man of St. Paul's philosophy, and is the son of Titurel, the Founder of this Order of Knights and the builder of the Grail Castle. Titurel is certainly a mysterious character, a kind of hovering cherub, he is never seen at any time during the progress of the story but is only heard, instructing, urging, inspiring, like some Past Master behind the scenes of mortal undertakings.

Amfortis is a very great soul, being the King of this Brotherhood and the Keeper of the Castle, which Castle is also the symbol of the body of man. He is suffering from a wound that all medicines have failed to heal, for it is of a nature beyond the reach of mortal science or art. This is the great wound of humanity, for Amfortis symbolises every man, and the wound is kept open by desires of all kinds, leaving the souls of men restless, unsatisfied, full of yearnings for this and that and what not. Hence we find that all the great spiritual Leaders of mankind have ever taught Their pupils to give up their desires for things that pass away, to kill out attachment to temporary things, however beautiful, assuring us that until we do this we can find no permanent resting place for our storm tossed hearts. They tell us, however, that when we *do* leave these desires, that we will

discover a garden of happiness within ourselves that will not fade away, and that we may rest in this garden after our wanderings into the world of passing things and thereby become continually re-created.

The tragedy of Amfortis is that he has allowed one of the hallows, the sacred Lance, (emblem of the spiritual will) to be wrested from him. The Powers that test or examine man on his path to perfection are, in this story, centred in the black magician Klingsor. This character calls for quite special consideration. He personifies Anti-Christ or Mephistopheles, and is a most powerful character, and the opposing element in the lives of the Knights. In the early stages of the story he seeks to become a member of the Brotherhood, but Titurel, reading his heart, refuses him admission. This so enrages him, that he turns in the opposite direction and becomes a mighty power to tempt the Knights from their sacred tasks. By the great power of his awakened will in the world of the emotions and the mind (the glamorous, illusive world of appearances) he makes the desert to blossom as a fair garden, peopling it with women of rarest loveliness and flowers of marvellous beauty, and many of the neophytes succumb to his enchantments. But who is Anti-Christ, and what is his mission in a beneficent Cosmos? In the truest and deepest sense we might regard him as the Cosmic Tester or Examiner, the personification and embodiment of matter and form—that feminine or matter aspect of the Cosmos with all its allurements for the senses. This office should be one wielded by the high Gods alone, and when ordinary man becomes ranged on this side, he sometimes, and at first almost unconscious to himself, becomes a Black Magician.

Klingsor, using the female character, Kundry, as his bait, tests Amfortis and he succumbs to her blandishments. We now hear wild music in the orchestra announcing the approach of Kundry, who has ridden from Arabia on a

magical horse with balsam for the King's wound. Surely this magical horse is a symbol of the astral body of man that can travel hither and thither over the earth with the speed of lightning, like Puck in Shakespeare's *Midsummer Night's Dream*. In Kundry we find one of the most fascinating studies in this drama. She is a blend of many material forces. Neither moral or immoral in herself but unmoral, she is a tool for any will stronger than her own and can become a snare to any not strong enough to resist her. In her normal state she is a humble servant in the Grail Castle precincts, but when under the hypnotic spell of Klingsor, she can be a vital power in the service of evil.

Exhausted, she falls to the ground as Amfortis is brought in on a litter. She offers the balsam she has brought and Amfortis thanks her and passes on. Some of the esquires suspect her of some evil intent, but Gurnemanz relates how she has always served them, travelling on her airy steed and keeping in touch with the Order laboring in other lands, and never asking reward or thanks. Gurnemanz has not the intuition to see the dangerous aspect of Kundry that the esquires sense. When they suggest to him that she is a sorceress and a heathen, he remarks that she is but expiating the sins of a former life by good works that assist the Brotherhood. This is a very interesting remark showing us that Wagner believed in the doctrine of re-incarnation. We know by his letters that he found much solace in this doctrine.

It was when Amfortis went forth to fight Klingsor, the Order's enemy, that he fell to the wiles of Kundry. Hypnotised and transfigured by the magician into a woman of appalling beauty, Amfortis becomes entranced by her charm and whilst in this state the lance, symbol of the spiritual will, fell from his hands, Klingsor secured it and straightway inflicted the terrible unhealing wound. The same shaft that was Amfortis' protector, became, in the hands of Klingsor, the cause of all

his woe, revealing the fact that power can be used for good or ill though in itself it may be neither.

Though for the time Amfortis has lost the sacred spear, the Chalice or Grail still remains to him, but it is more as a passive cup into which the Divine Life flows. He cannot now in his own person actively control and have dominion over the forces he has to use. The desire nature has blossomed into an open wound and each time he draws down the Divine Power in fulfilling his sacred office as King, the wound breaks out and bleeds afresh, causing an intense agony from which there seems no respite at all. He begs and prays for relief and is often sorely tempted to abandon his duties altogether, so great are his sufferings. It is only the Soundless Voice of his inmost Self, that resistless power that will brook no final rest until its redemptive work is completed, that prevents him abandoning his work. This voice is that "restless tyrant" that Mr. Krishnamurti speaks of, that will brook no final failure or defeat. It is the God within man, ever prodding the weary toiler on to the terrorless heights of his own divinity. Most fortunately no woe, no agony of man is in vain, however often it may appear to be so to our limited senses and knowledge. Every woe, every cry of the outer man on the Path is a growing pain preceding the mystic birth of the Christ Child within the Temple of the body. All the garments of the soul must be purified and made strong ere the unspeakable mystery of the Resurrected Consciousness may be fully unveiled within us. "Ye must be born again," the Christ said. Gurnemanz relates how Amfortis prayed for some token of redemption how the Grail glowed with Divine splendour, how a vision was seen of One, saying :

Through pity knowing, the stainless Fool,
Wait for him, my chosen one.

We then see a wounded swan struggling and a youth with bow and arrows dragged on to the scene by some of the

esquires—it is Parsifal. He is severely reprimanded for wounding the swan, but seems unconscious of the cruelty of his act until Gurnemanz points to the broken wing, the blood-stained plumage, the closing eyes. This awakens such pity within him that he straightway breaks the bow and flings the arrows away, which incident reminds us of a similar one described by Sir Edwin Arnold in *The Light of Asia*, where the cousin of Prince Siddārtha has wounded a flying swan which falls into the garden at their feet:

Then our Lord laid the swan's neck beside his own
smooth cheek
And gravely spake "the bird is mine,
By right of mercy and love's lordliness.
For now I know by what within me stirs,
That I shall teach compassion unto men
And be a speechless world's interpreter,
Abating the accursed flood of woe,
Not man's alone" So our Lord Buddh
Began his works of mercy.

This love or pity in Parsifal is akin to the requirement for the first Initiation.

Gurnemanz at first thinks this youth a great simpleton for he knows neither his name, his father, nor whence he came, but remarks: "I had many names but remember none of them." He remembers his mother Herzeleide, and that they lived in the forest. Kundry, who has been attentively watching and listening, tells them that his father Gamuret was killed in battle and that his mother brought him up ignorant of arms for fear she would lose him also. He learned to make bows and arrows for himself however, and lured by the sight of "glittering men on beautiful animals" followed them, fighting all in his path. Kundry now informs him that his mother is dead, and this awakens such grief and fury in his breast that he swoons away. This grief for his mother is important, as it is another seed that is to grow into a saving virtue within him, being akin to his pity for the slain swan.

Gurnemanz now has a faint idea that this simple boy might be the promised Deliverer, and he decides to see if the Grail will permit him to witness a ceremony. Parsifal asks what to Gurnemanz is a simple, artless question. "Who is the Grail?" Parsifal enquires and Gurnemanz replies:

That may not be told, but if you are chosen to serve it, this knowledge will not be concealed to you. And see! I think I have recognised you aright!

They are moving towards the Temple, drawn by the Grail no doubt. Continuing, Gurnemanz says:

The pathway to the Grail leads not through the land, nor could anyone find it save he whom the Grail directs.

These remarks indicate that they are not speaking of earthly things and that it is the higher Self, not the mortal self, that chooses the Soul's eventual destiny.

There is an interesting innovation by Wagner at this point. By a stage device the scenery moves and we see as a moving picture, the trackless ways to the ethereal world of the Grail. There is further evidence of Wagner's intention that we consider the incidents here as occurring in some super-physical state of consciousness, for Parsifal remarks:

I hardly step, and yet I seem already far.

Gurnemanz replies:

My son, here time and space are one.

Wagner says of this moving scene:

The unrolling of the moving scene, however artistically carried out, was emphatically not intended for decorative effect alone, but, under the influence of the accompanying music, we were, as in a state of dreamy rapture, to be led imperceptibly along the trackless ways to the Castle of the Grail; by which means at the same time, its traditional inaccessibility to those who are not called, was drawn into the domain of dramatic performance.

This being "called" does not mean that any are shut out, but rather that any who have reached a certain stage of evolution automatically become conscious of the world of the Grail, and that none do until this stage *is* reached.

Again and again does Amfortis almost despair of being able to fulfil his office, surrounded though he be by his Knights, those servers who are really but personified parts of his own nature—the powers he has acquired by his past efforts. During the wonderfully staged scene called: *The Grail Scene*, Gurnemanz leads Parsifal in to the Temple, saying to him:

Now pay attention; and if you are simple and pure, let me see what knowledge and wisdom may be given to you.

We see Parsifal, a stranger in the temple, standing by the door, silently watching the proceedings prior to the celebration of the Eucharist. I think we might reasonably understand that with Wagner the value of the celebration of the Eucharist on the stage lies in its symbology and the sacredness and vital power of his music, which should also be regarded as an integral part of the ceremony, and not just an accompanying texture of beautiful sound. Further, one must also presume that he has not left instructions that the parts of Amfortis and Parsifal must be performed by ordained clergy only. In the case of Amfortis especially, this would make an almost insuperable barrier owing to the difficulty of always securing a priest with sufficient musical ability to take the part.

Amfortis in agony prays, that he may die and his father fulfil the office, when his “covering cherub,” his highest Self, gives the urge, and from behind the scenes we hear the voice of the aged Titurel singing:

My son, Amfortis, wilt thou fulfil thine office?

Followed by:

Entombed live I by the Saviour's grace,
Too feeble am I now to serve Him,
Thou, serving could'st atone thy fault,
Reveal the Grail!

The last words: “reveal the Grail” seem like a command from God and are akin to Christ's appeal or command to

his disciples: "Feed my lambs." By a supreme effort Amfortis raises the Chalice and the Divine Life flows down amidst blinding light and the Chalice glows with a crimson radiance. He blesses the elements and all the Knights partake, and from an invisible choir we hear the theme of the Love-feast sung. This scene becomes full of interest when we consider that Parsifal is the new birth that has been germinating in the person of Amfortis "growing up as a tender plant"—a visible revelation of the saying: we are sown in weakness. At the moment of the great agony of Amfortis we see Parsifal clasp his own heart, as if stricken numb and dumb and soon after this an interesting corroboration of the limiting power of the lower or ordinary mind is shown to us, for Gurnemanz returns and asks Parsifal if he understands what he has seen. He shakes his head but places his hands to his heart, whereupon Gurnemanz angrily remarks:

You are after all then nothing but a fool . . . get out there, go your own way.

And unceremoniously he drives him out of the Temple. It is not the lower mind that recognises the Divine within man.

This incident brings the first act to its close.

(To be concluded)

PSYCHOLOGICAL DELINEATION
OF THE
INTELLECTUAL AND MORAL CHARACTER
OF
MADAME H. P. BLAVATSKY

MRS. WESTON of Brooklyn, N.Y., on March 13th, 1878, holding in her left hand a letter of Mad. Blavatsky to Dr. Bloede, of Brooklyn, being, of course, perfectly ignorant of the person by whose writing she was going to be impressed, after holding the letter for a while, addressed the following remarks:

Her first impression was that of "a strong, fiery magnetism" which caused a thrill through her whole system. The first strong influence was noticed in the frontal region, particularly in the middle line, through which it "ran down like lightning," showing an equal intense activity of the intellectual faculties. The moral faculties, though well developed, were found in *quiet* almost out of proportion. The particular remarks of the Psychometrist were:

Intellectual faculties all alive. Temperament very fine and balanced by intellect.

Intuition, comparison, eventuality and language extremely active. Excellent talker and writer. Wonderful memory.

Excitability very great, high nervous temperament. Critical linguist.

Ideality large. Refinement. Love of the beautiful in nature and art.

Sublimity large. Takes lofty, broad views of things. Very aspiring. Generalising and particularising alike. Analysis strong.

Benevolence gives a peculiar impression. One time she may do wonderful things, at another be very severe. Benevolence not general; no general lover of mankind, but apt to adore some folks.

Conscientiousness large. Perfectly just. Rates justice higher than generosity. Is very critical, suspicious in many cases. Has not the common "charity".

Hope strikes as very singular. Looking out for the unexpected. Attempts reaching after the boundless. Her heroes are gods.

Self-esteem sufficiently good. Criticises herself. Inclined to listen to marked favorites; to others she would say, "What is the use of asking you?"

As *restless* as a tossed sea, but keeps a calm and braced up exterior.

Firmness large. Very independent, too much so to give general satisfaction. Does not want to attract all, but likes to attract single ones. She lacks common female attraction, only for a few select ones.

A *queer moral head*. A certain amount of *spirituality*, then perfectly sceptical again. Cannot rely on herself; sometimes would throw all overboard. Idealises, spiritualises, poetises everything.

Reverence large. Sees God in everything; through Nature and Man too. Here a divided action again, but guided by real respect.

Approbateness large. Cut by censure, but not afraid of it. Approbation of those she loves most gratifying to her, but it must come from a high position.

Is fond of the richest garb; taste for grand and peculiar styles. But if she cannot have it, she does not care for it at all.

Is exceedingly patriotic, but rather for principles than country. Radical to the top in regard to general government. Is, however, with all her democracy a born aristocrat.

In the lower part of the head, there is a general fulness, but in activity the anterior part is much predominant.

Love. Has no general love for children, but would love her own; for the faculty is not wanting.

Friendship, more ideal than real. Has a high standard of friendship. Admits but a few. Is not a promiscuous friend.

Susceptible of strong *connubial love*. Tenacity in it. Apt to idealise. No excitement of this power extant.

Resistance, combativeness, sharp and quick. Destructiveness too sharp for comfort. Not revengeful, but very indignant.

Secretiveness large. Likes to keep to herself.

Caution. No love of cunning, but extremely guarded. Anxious not to be betrayed.

AN EXPEDITION TO CENTRAL ASIA

A VERY interesting account appears in recent issues of *The Saturday Evening Post* (U.S.A.) of the expedition in 1928 of the American Museum of Natural History. The efforts of the Expedition to get away from China to the Gobi Desert reads like a Gilbert and Sullivan opera! It was held up for about two years owing to the confusing wars in China and deserting generals, one of whom with unlimited men and modern artillery besieged a tiny walled city for 89 days without reducing it! Brigands, soldiers really, found they were destroying the goose that laid the golden egg by too freely robbing everyone, so they had "liaison bandits" who made contracts with the travellers to pass through their areas. Eventually the Expedition got away without being charged too heavily, seeing they had rifles and a machine gun. There were 17 men altogether, including servants, and for the six months they were to be away they carried packed on their 125 camels and in a fleet of cars, 4,000 gallons of gasoline, 100 gallons of oil, 2 tons of flour, 1 ton of sugar, thousands of pounds of rice and other food. Nothing could be obtained in Mongolia except some game and an occasional sheep. The boxes were used on the return journey for carrying fossils and as the camel conveniently sheds its winter wool, that was gradually pulled off and used for packing!

On a previous visit the expedition explored the Central and Western Gobi Desert, north of the Altai Mts., and found it a desolate enough waste, but underneath a veritable treasure house packed with unknown riches which "revealed a new volume in the history of the earth." They found Central Asia the oldest continuously dry land in the world, having remained so since the middle of the Age of Reptiles. Also that this plateau was the mother of the continental life of Europe and America—a sort of palæontological incubator where great groups of reptiles and mammals started and spread to other parts of the world. Mongolia had been inhabited by primitive humans who may have given rise to the Stone Age culture.

The skeletons of the dinosaurs and their eggs which were discovered had lived 10 or 15 million years ago. The party found, too, the only skulls in the world of the oldest true placental mammals. They were tiny creatures about the size of a rat and were Nature's first attempt to produce higher types than the cold-blooded dinosaurs. There came to light as well the skull and legs of the *Baluchitherium*, the largest mammal—a nightmare beast 24ft. long, 13ft. high at the shoulders and able to reach branches 22ft. above the ground. Even in those far

days there had been mosquitoes, with suckers! Another even larger skeleton of a beast was found for which there is no name at present.

"Nature has put a very definite check upon size," writes the Expedition's leader, Mr. R. C. Andrews. "If an animal grows too large it cannot move about readily enough to obtain sufficient food. Neither can it adapt itself to any radical change of conditions, such as climate, which affects food supply. The inevitable result is the extinction of the species. Baluch browsed on leaves from the upper branches of the trees, like a giraffe. When conditions changed and the forests began to disappear he and all his large relatives died because they could not get enough to eat. He never got to America, for he was much too big. Neither did he reach Europe. Central Asia and Northern India appear to have been his playgrounds."

Another extraordinary creature was the titanotherium, resembling a rhinoceros but not directly related. They became extinct many millions of years ago and have no modern representative. "Its skull is concave and shaped like a Western stock saddle, the occipital ridge corresponding to the cantle and the nasal bones to the pommel. The fused nasals project straight up at right angles to the skull and swell into great bulbous ends. He carried his nose in the air if ever an animal did."

Other discoveries were the jaw and teeth of a giant pig called entelodon which had tried to imitate a flesh-eating animal. several remarkable types of rhinoceros, one quite new to science with a skull like an enormous weasel. The Expedition was surprised not to find any samples or remains of the five-toed horse, but the great jaws of a species of mastodon gave them quite a thrill.

By the time their exploration was finished they had 90 cases of fossils, 10,000 archaeological specimens, the geologist had discovered half-a-dozen new formations, and the topographer had mapped 3,000 miles of blank space on Mongolia's map. A risky and adventurous drive back and they were once more in Peking, well content with the results of their work.

J. R.

THE ADELAIDE STAR CAMP

BRIDGEWATER—the first Australian Camp. We were glad to be there, glad that life's winding ways had made it possible to be there. Glad to think that in common with the palms of Adyar, the oaks of Ojai, and the pines of Ommen, our beautiful white gums are also to share in the glory of the Lord, becoming revealed in our own home land. By and by, at Life's eventide, we shall associate in sacredness the olives and Christ, the banyan and Buddha, the white gums and Krishnaji.

Although an infant compared to the big camps at Ommen and Ojai, our gathering was important as being the first of its kind to be held in the Southern Hemisphere. Through it we have learned much that will make next year's camp a much greater success and worthy of Krishnaji's presence among us, for which we confidently hope. The attendance was about 65 at the beginning, but this steadily increased and reached its maximum at the evening campfire, which was lighted by Prof. Wood to the tune of Samskr̥t verses, which he afterwards explained were not prayers to a deity, but were descriptions of a real yogi or man who has attained union, whose family consists of all people, whose bed is the earth, whose clothing is space, and whose food is the divine wisdom. Afterwards Krishnaji's latest talks from Adyar were read and were followed by some minutes of intense silence ere members rose to carry away these things and ponder them in their hearts. At the conclusion Prof. Wood said he would not close the camp because though camps might be opened they should never be closed, lest we should fail to carry away with us the understanding of life which we gained there.

FORMULA FOR AN EVER-BURNING LAMP!!

R/Flour of Sulphur, Calcined Alum

Mix both well together in a baked clay [pot]. Put a similar pot, mouth down on top [of] the first pot, and lute them well tog^ether with clay and cowdung. Set the pot in w^hich is the mixture upon a strong glowing [fire] of charcoal. The result is the sublim[ation] of the sulphur; it will rise in vapor iⁿ the upper pot and condense into a s^{olid} mass. When the lower pot has b^ecome glowing hot about an hour and q^uarter all is sublimed, remove the pot fro^m the fire and let it grow cold. Then br^eak the upper pot, remove the sublimed [mass,] triturate it to a fine powder in a s^mall mortar. To this powder add $\frac{1}{4}$ as m^{uch} by weight of clear [anhydrous] Borax [and] triturate the whole to a fine powder. Then put the whole into a flat glass or [] jar and cover it with highly rectified [spirits] of wine or alcohol. Set the dish in [a warme]d bath over a coal fire and slowly evap^orate the spirits. When the mass runs pasty [like] thick lead, take a little for a test and put [it] upon a piece of glowing hot copper sheet. [If] this proof runs like wax and does not [smoke] then it is done, but if it smokes then [again] put in the spirit and evaporate as [before] and repeat this so often until no [smo]ke arises from the test. Now this product [is rea]dy. Now make a wick, thick

¹ A paper found amongst H. P. B.'s MSS. Brackets indicate unreadable portions, badly torn. Words in Italics have been filled in by transcriber.

as a []ill of French chalk, better of asbestos, [wind] it all about with silk thread. [Take the prepared mass and put it into a [] strong glass vessel and put in the [] and let the glass vessel stand 24 [] in a hot sand bath. Now take out the [], put it into a suitable strong glass [dis]h so that it rises a little above the top. [] pour the incombustible sulphur mass [into the] lamp, put the lamp in hot sand [and] keep it there until the sulphur mass meets and envelopes the wick. Light this prepared lamp and put it in a quiet place, and it will burn ever, ever, ever.

JOHAN TRITHEIM,

Prince Abbott of Spanheim, Germany.

NOTES AND COMMENTS

It is difficult to appreciate the immensities of space, but a small book named *Eos* by Sir J. H. Jeans, does convey something of it. One does not realise, as he points out, that our sun is one of a family numbering thousands of millions. Then there is the tremendous masses of star-material known as "spiral nebulae," one of which contains enough material to make one thousand million suns. And at least about two million spiral nebulae can be seen with the aid of the 100 inch telescope at Mount Wilson—and it can penetrate only a little way into space. It is thought that what is thus seen is about a thousand millionth part of the whole!

Some of the largest telescopes in the Southern Hemisphere are being erected in South Africa in order to study "double stars". A young American Astronomer writing in *The Outspan* describes what these actually are. The study of them started as far back as 1779, though they had been noted 200 years earlier. It takes time and patience to decide whether double stars are true binaries—i.e., one revolving about the other. Then their orbit has to be determined, requiring involved mathematics to settle what it is. Knowledge of these binary stars "contributes to the efforts of astronomers to find distances, mass, age, temperatures, etc., of stars, and in this way adds to our total conception of the universe which completely surrounds our own little solar system, although at great distances. The mathematical theories and applications developed to solve the problems of double stars and of similar movements have proved of inestimable use to the physical scientist in modern research into the internal structure of atoms. The electrons and nuclei within the atoms obey precisely the same laws and formulæ as those obeyed by their gigantic brothers of the celestial universe."

Professor Sir Edgeworth David has been in Australia to study fossils contained in the rocks near Adelaide, S. A. and approximately about 600,000,000 years old. It was an "older assemblage of normal life than any age which had hitherto been discovered in any part of the fossils," Sir Edgeworth said, were very much disturbed and crushed through extensive movements of the earth's crust, and it was hoped better specimens would be found in the less disturbed Flinders Range area. In the Beaumont quarries at Teatree Gully the rock contained a great abundance of the remains of lobster-like animals which grew to about a foot in length. They were closely allied to the modern King crab. Several of the limbs, head, shield, and traces of the eyes of these remarkable Crustacea had been found, almost enough to recast the essential portions of these extinct creatures, which in their time appear to have dominated the earth. Zoologists were thrilled to find that creatures so high in the scale of animal life were in existence at the extremely remote period of time when the limestones and quartzites of Mount Lofty and Flinders Ranges were being deposited.

Once more is occultism justified. Prof. Rinne of the Leipsig University has declared that stones live. Taking crystals as an example, he showed that numerous processes which we know exist only in living substances can be observed in an analogous manner in inorganic matter Modern science has found a way to uncover this secret by using Röntgen rays. Crystals show a number of symptoms which closely resemble what is called nutrition, breathing, age and death in human beings. They eject and absorb steam and carbonic acid. Not only crystals, but hard rocks like granite, after a time, show signs of age. They finally break up and dissolve into sand, which means that they have actually died.

In *The Atlantic Monthly* recently there was an extraordinary tale of a man who from his boyhood was interested in insects, and especially in bees He studied not only their habits but their psychology. He concluded that on their job as producers of honey they were far from being as efficient as they might be He thought they devoted far too much time and strength and honey to making wax, that their habit of swarming was very disturbing to industry and that they raised far too many drones. He set about curing these defects and, most extraordinary to tell, he did it. As the result of his studies he made boxes from which the honey could be removed without disturbing the bees and without destroying the combs, and which were contrived with such knowledge and precision that they actually regulated the habits of the bees, diminished and controlled the number of drones, and made it possible to avoid the age-long practice of swarming. This remarkable man, Lorenzo Lorraine Langstroth, discovered that bees would accept suggestions if properly conveyed to them. By his hives, which are now used by

bee-keepers all over the world, the production of honey per bee has been greatly increased . . .

Evidently duration of habit is nothing when the clock strikes to change it and a mind comes along that can show how.

The broad-minded Editor of *The Outlook* comments on Harvey O'Higgins article on THE NEW MORALITY in the No. of January 16, 1929, and says: "Mr. O'Higgins is trying earnestly and sincerely to interpret life as he sees it, and is attempting to bridge the inevitable gap between generations.

The article deals with the "new freedom of sex morality among the younger generation," so alarming to the older generation. But there is no cause for alarm, unless:

"You are like Bryan and believe that man is an imperfect creation who is only sustained in virtue by the hand of his Creator, a kind of spineless marionette kept erect by the mystic wires that support him from above . . . The hand that supports him may be withdrawn. . . . In his sinful desire to move independently . . . he may break his connection with heaven and suffer another awful Fall.

"But, if you see him with the eyes of reason, as an imperfect creature who has been some millions of years perfecting himself, what is there to worry about? . . . He has made his present morality himself and he will continue to alter and refine it. The power that raised him is inside him. If he should fall, he would pick himself up again. The impulses that have brought him out of caves and savagery still operate irresistibly within him, and he cannot turn against them any more than the earth can refuse to revolve.

"This revolt, which he sees chiefly as a feminine revolt, which has temporarily disrupted the home, he attributes to the automobile; but the radio is the instrument which is re-establishing the home, with the aid of television, now in its infancy. In addition to this, there is man's urge for a home, and his need for love and shelter in his shelter."

M. V. S.

REVIEWS

Theosophy and the Fourth Dimension, by Alexander Horne, B.Sc.
(The Theosophical Publishing House, London. Price 4s. 2d.)

Mr. Horne is to be congratulated on giving us one of the most notable books of the year. The Preface outlines the scope as well as the importance of the study from the practical point of view, no matter what your calling may be, for it is a definite step in the expansion of consciousness. Then the various steps in the drill of the lower mind is taken up. The four chapters are: Metaphysics; Occultism; The Astral Plane; Mathematics, and the order as well as the handling of the substance of the chapters shows the wise teacher. The whole subject is presented thus in its most acceptable form.

The metaphysics of the Planes of Nature, as touching only at one non-dimensional point, and that the atom on the apex of a cone, or at the angle of a cube, is most cleverly worked out and one can almost watch his power to grasp mentally, grow upward. A part of this chapter is given to time as a fourth dimension, and here too we get a lucid and easily followed exposition. What we know of the "passage of Time" thus becomes a gateway to *Kala*, Time as Duration, beyond sequence. Then one becomes the integration of all his past selves as H.P.B. pictures it,¹ and quoted by the author. It is this easy start with a most formidable undertaking that makes the whole book the success that it is.

Occultism, the second chapter, makes clear the use of the planes in consciousness. It explains the many forms of clairvoyance, and the new aspects of matter that it opens up. Mr. Horne certainly makes it all very believable, up to Akashic Records and prophecy.

The third chapter, on the Astral Plane, correlates the accounts of seers like Bishop Leadbeater, with the Fourth Dimension; also the researches of *Occult Chemistry*, which book he quotes on the magnifying power of astral vision. This section rationalises the most difficult

¹ *S. D.*, I. p. 69, 3rd ed.

part of clairvoyance to the intellectuals. It is here too that "the Mystery" of the Kingdom of Heaven being within you, is made understandable, and we hope, acceptable, to the mind.

Part I of the chapter on Mathematics deals with visualising the Fourth Dimension. In part II it is shown that so far we have merely seen the boundaries of the tesseract. Now we are trained to fill in the space and *see* that a cube is but the three dimensional one of the whole tesseract. "We see that the base cube is but one end of the tesseract, very much like the end-point of a stick." Then: "But compared to the more complete reality of the four-dimensional body we are picturing, the lesser reality of the cube vanishes into nothingness—a nothingness of three dimensions." The summation is nicely tabulated on page 91:

"a section through a line is a point,
a section through a square is a line,
a section through a cube is a plane,
a section through a tesseract is a solid."

This will show the reader what a clear exposition the book gives of a phase of the study.

Lights and Shadows; Tales of Karma and Reincarnation. By Aimeé Blech. Authorised Translation by Fred Rothwell. (The Theosophical Publishing House, London. Price 4s. 6d.)

Tales from the French, smoothly translated and easy reading, these nineteen short stories illustrate the above laws of the higher life very nicely. As ghost stories some would pass well; as a bit of natural justice, for instance, "The Punishment" is but too true. The tales are all taken from life, there is nothing concocted to make a hit, that is why they are so readable. One is entertained and informed at the same time. There is probably a large field of such events to be harvested by various writers who know how to tell a tale.

Life in Freedom, by J. Krishnamurti. (Special Indian Edition.) (The Star Publishing Trust, Eerde, Holland. Price Re. 1-2.)

Those of us who cannot listen and think, are often quite able to read and think, it is a matter of habit. So after a lecture by J. Krishnamurti, you see many quite confused, having not yet digested the far-reaching effect of his statements. After a book like this, where one may (and does) stop and digest each statement, there is much clarity where before there was confusion. Krishnaji talks of life on a transcendental plane, the intellect applies it to daily routine;

he talks of a realm where grammar, nor speech, nor ritual nor ceremony is essential, and at once one is asked to be un-ceremonious, disordered, and out-of-tune. All he has ever said is come over to the Realm (or Plane) where ceremonial is not, but only that what is. But still there is the? till the printer may have no more in his font.

Read Krishnamurti, read him till you know him. Read him till you are intimate with him and begin to call him Krishnaji. Then read him till you are at home with him; it is a most wonderful home; it is a most wonderful realm; take him in to every part of your life. Then it becomes possible to realise that there is a big world that he is talking about that you have never yet visited. Go there if you can. As no big baggage is taken by aeroplane, so in this flight leave all encumbrances. Even if they be called ceremonials, leave them behind, even passports are "unnecessary baggage". "Give unto Caesar the things that are Caesar's." So give to the "Realm of Externals" all externals.

In this book, as in all his books, Krishnaji makes clear that simple other world of reality that he would fain have us wish to visit. There are nine short essays in the book, each on a vital topic. He stresses LIFE. The purpose of life, be in love with life, are his titles. He lives strenuously: his topics are, happiness and desire, understanding, the search, stand in your own strength, the hidden well. He lives in duration; his topic is time.

We wonder: why are we, where are we, what are we, whence and whither are we headed? Read Krishnaji. Re-read Krishnaji.

Let Understanding be the Law, by J. Krishnamurti. (The Star Publishing Trust, Eerde, Ommen, Holland. Price As. 3.)

This booklet of 30 pp. is a selection of questions and Krishnaji's answers at the Star Camp, Ommen, in August 1928. The title gives the key to the idea round which the questions, or rather the answers, gathered. While the questions are very divergent, and often impertinent, yet the answers all are a plea for understanding, for letting alone what one does not understand, for "carrying on" as far as one does understand so as to get an understanding as one proceeds. A careful analysis of the questions shows a strange stodginess in the minds of the questioners. What does it matter to anyone but Krishnaji why he did or did not choose more than seven "Disciples". These are still round him, actively doing his bidding, and (or) waiting for orders. Is the questioner doing J. K's bidding? Not visibly. In view of Krishnamurti's stirring appeals for freedom and originality,

those who think themselves nearest him are in a great hurry to brand someone as heretic. The gist of this short collection of answers seems to be: Do your own thinking! Make your own judgments! Awaken your own understanding! In other words Krishnaji seems to endeavour to awaken faculty, but not inculcate doctrine.

The New Krishnaji, by E. A. Wodehouse. (Order of the Star, Adyar.)

In this little pamphlet of 15 pages we get a personal opinion from an old friend and deep admirer of Krishnaji, on a matter that the author himself admits on the first page is unessential. It is the matter of the inner relation of the Ego of J. Krishnamurti with the Krishnaji of the marvellously illuminating teachings and poetry. To Krishnaji himself it is not important, and not a matter of controversy, but of course there are always some who can only see the form, and they clamor for the "authority" supporting the assertion, as they call it. Few see the indubitable truth in a statement, anyhow all truth causes a wrench.

In this pamphlet Mr. Wodehouse bears witness to the changes he himself has observed in our great teacher, and as such it is sure to be of value to those whose doubts come uninvited. Some know an oak-tree before it bears a blossom, others have to wait till they have seen the acorn on the tree, others have to wait till it has borne acorns many seasons, the doubter waits to see if it will bear acorns all its life. Then the doubter dies before the tree does, and he goes to his grave unconvinced.

The Smithsonian Institution: Annual Report, 1927. Washington.

This Institution is the largest private endowed foundation in the world, and is unique, inasmuch as it administers most of the scientific research of the United States Government. It is not supported by the wealthy as it should, and is working up to the limit of its resources. The work of the Smithsonian remains however the last word in scientific discovery; and in this Report we have the usual resume of work in a thousand fields, and only covering 145 pages.

In the General Appendix, we get the meat of the year's labor, for in the rest of the 580 pages we have a summing up of the world's best work in all science. Most noteworthy are "Accomplishments of Modern Astronomy," by C. G. Abbot, with 11 plates, answering the following most interesting questions: How many stars are there and how are they are ranged? How far away are the stars and how large? What is the constitution, age, source of energy, temperature

etc., of a star?—Whither and how fast are they moving? When a man calmly says “300 million degrees of heat,” he cannot blame a theosophist for also guessing.

The “Recent Developments of Cosmical Physics,” by J. H. Jeans, and “The Evolution of Twentieth Century Physics,” by R. A. Millikan, are the most interesting to the theosophist, for they show how closely the progressive thinkers in the field of science are approaching the view-point of the Ancient Wisdom. In connection with this one should also mention the splendid article by J. F. Pompeckj, of Berlin University, on the question, “Is the Earth Growing Old?” It is answered in the negative, with remarkable proofs and arguments.

There is also Bird-lore; Gliding; Archæology; etc., for those with other tastes.

Notes on the Buffalo-Head Dance of the Thunder Gens of the Fox Indians Bulletin 87. (Bureau of American Ethnology, Smithsonian Institution, Washington, 1928.)

A small book of 94 pp. but interesting to those who see the immense value of these collections of fast disappearing rituals and traditions and myths of a great continent and its original people.

A. F. KNUDSEN

Water Treatments, Plain and Medicated, by Eric F. W. Powell. (The C. W. Daniel Company, London. Price 3s. 6d.)

Healers and those who are willing to try simple remedies for their ailments should find useful hints in this small book. The author says that the keynote of his treatise is: Cleanliness—“a pure body, governed by a pure mind, is a wonderful combination; it is an expression of godliness in the flesh.”

In the chapter on Water Treatment for the eyes we read: “It is claimed that constant lying has an effect on the muscles of the eye which interferes with the lens and causes astigmatism. I am not saying that every case of astigmatism is caused through telling untruths . . . but this serves to show . . . that the mind plays a far more important part in our ailments than we imagine.” A useful index to suggestions for treatment concludes the book.

S.

Roopa-Lekha (which may perhaps be roughly translated as "Form and Line") is a new "Quarterly Journal of Indian Arts and Crafts." There is a representative Editorial Board to control all matters regarding publication. The magazine is beautifully gotten up and printed at Delhi under the supervision of the famous Unkil brothers. The ideal of the venture seems to be to study all schools of art impartially and sympathetically and to "facilitate the interchange and elucidation of ideas and ideals which alone can guarantee a steady evolution of Indian Art." This first number augurs well for the value and significance of the Quarterly. It has some fine articles from well-known pens, and ten excellent reproductions of ancient and modern work. Everyone caring about and following the revival of art in India will do well to equip themselves with this fine work, and apply for copies to the Board's Office, Esplanade Road, 287, Delhi, India.

R.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Four Great Initiations, by Ellen Conroy, M.A. (Rider & Co., London); *Indian Music and Its Instruments*, by Ethel Rosenthal, A.R.C.M. (William Ruves, London); *Voyage and Other Poems*, by Fairfax Hall (Basil Blackwell, Oxford, England); *Spring Flowers*, by Hari Prasad Shastri (Printed by The Oriental Press, Shanghai, China); *New Measures in Astrology*, by W. Frankland (L. N. Fowler & Co., London); *The Path of Purity* (Part II), by Pe Maung Tin, M.A. (The Oxford University Press, London); *Water Treatment*, by Eric F. W. Powell, Phys. B. (C. W. Daniel Com., London); *Kamma*, by Bhikkhu Silācāra (The British Mahā Bodhi Society, London); *Light and Colour in the Medical World*, by Dr. H. L. Sharma, M.D.H. (Sudarsham Printing Works, Khurja); *Light and Colour in Treating Consumption*, by Dr. H. L. Sharma (The Pharmacy of Fine Forces, Khurja, U.P.); *Colour in Constipation*, by Dr. H. L. Sharma (M. Har Parshad Press, Bulandshahr); *The American Dramatic Year Book, 1928-29*. Edited by G. W. Bishop (A. & E. Black, Ltd., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Australian Theosophist (February), *The Messenger* (January, February), *Theosophy in S. Africa* (February), *News and Notes* (March), *The World's Children* (March), *Teosofia* (February), *The Canadian Theosophist* (February), *Light* (March), *La Revue Théosophique Le Lotus Bleu* (February), *Theosophy in New Zealand* (January, February), *The Indian Review* (March), *Modern Astrology* (March), *The Humanist* (March), *El Loto Blanco* (February, March).

We have also received with many thanks :

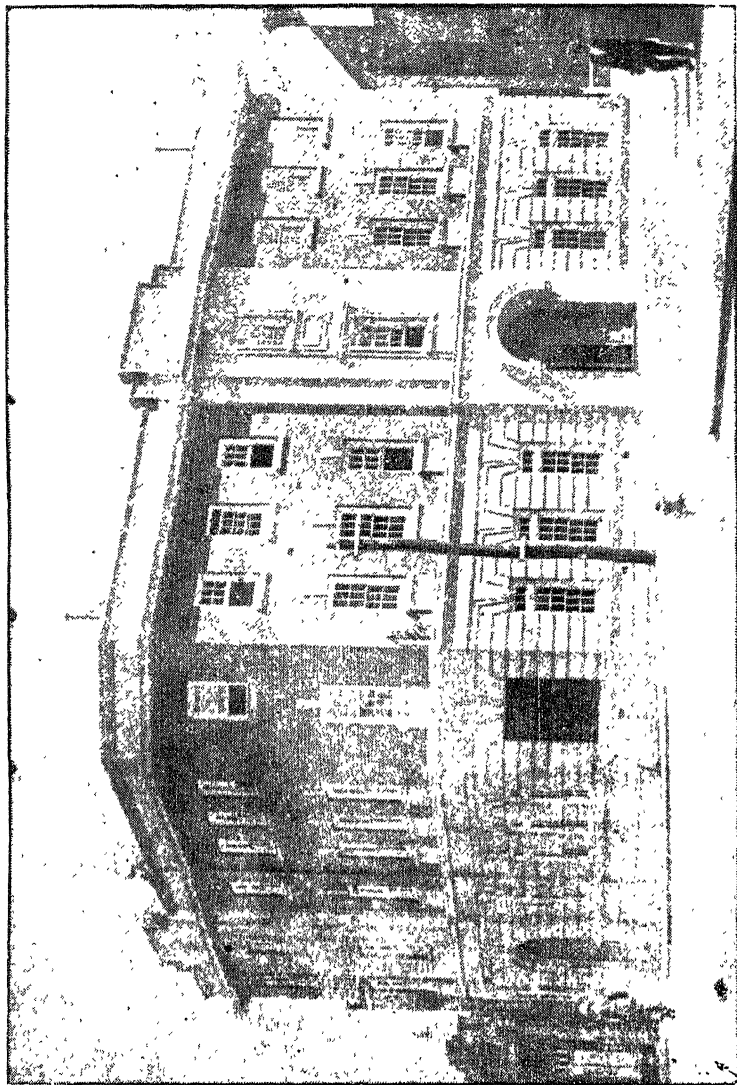
The Meher Message (February, March), *The Beacon* (February), *Theosophisch Maandblad* (March), *Pewarta Theosofie* (March), *Fri Horisont* (February), *Strī Dharma* (March), *Gnosi* (January, February), *Theosophy in India* (March), *The Sind Herald* (March), *The Blavatsky Press Bulletin* (March), *De Ster* (March), *Revista Teosofica Cubana* (February), *Theosophia* (March), *De Theosofische Beweging* (March), *Prohibition* (April), *Bhāraṭa Dharma* (March), *The Cheraḡ* (March), *Telugu Samāchār* (March), *Prohibition* (April), *The Vaccination Inquirer* (March), *Peace* (April), *The Bombay Scout* (March), *The Kalpaka* (April), *Prabuddha Bhāraṭa* (April), *The New Era* (April).

NOTICE

THEOSOPHICAL bookconcerns as well as individual subscribers are kindly reminded, when sending lists of renewal of subscriptions to the Manager at Adyar, to add the number and renewal notice of each subscriber as this greatly facilitates the work and ensures correctness.

Some misspellings in the April THEOSOPHIST which were overlooked :

- p. 11. hory for hoary.
- p. 12. principals for principles.
- p. 97. Hersrovits for Herkovits.
- p. 106. Shassa for Lhasa.



NEW HEADQUARTERS OF PERTH LODGE, PERTH, WEST AUSTRALIA



ON THE WATCH-TOWER

WHITE Lotus Day, May 8th, was celebrated here at Adyar at 8 a.m., as that is a cooler hour than noon, especially at this time of the year. The excellent pictures of Madame Blavatsky and Col. Olcott which were recently received from France were placed on the dais in the Headquarters Hall, and round them were simple and picturesque decorations, mostly of multicolored and fragrant flowers, among them many pink and white lotuses. After the singing of an Indian song the Treasurer, Mr. Schwarz, opened the meeting and read the "Executive Notice issued by Col. Olcott on 17th April, 1892," which runs as follows :

WHITE LOTUS DAY

1. At noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemoration meeting at the Headquarters, at which extracts from the *Bhagavad-Gītā* and *Light of Asia* will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with White Lotus flowers.

4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet annually on the Anniversary Day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish

adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.

(SIG.) H. S. OLCOTT,

President, T.S.

* * *

Mr. C. Ramaiya then chanted in Samskr̥t from the *Bhagavad-Gītā*, and Miss H. Veale read from *The Light of Asia*. There are still two people at Adyar who knew H. P. B., Rao Sahab Soobbiah Chetty and Mr. Ranga Reddy. Mr. Schwarz called upon the former to tell us something of his recollections of the great co-founder of the T. S. He related two little unpublished incidents, both of which showed how keen she was to draw people into some knowledge of the Masters she served so devotedly. Mrs. Ransom then paid tribute to the memory of H. P. B. pointing out how she had sung the true song of the T. S., and the great theme she set would last for all time throughout the existence of the Society. Mr. G. R. Venkataram spoke on behalf of the young Theosophists and said that for the younger generations the present President had been the great exponent of Theosophy, but what struck them most about H. P. B. was her courage to face alone the obloquy of the world. Mr. Schwarz called to mind other splendid members of the T. S. who had passed away since last May—among whom were Bro. J. R. Aria, still greatly missed; Bro. Jaganathan, a devoted server; Bro. Srinivasa Rao, the ever kindly; Pro. Penzig, Italy, a man of high character and a peace-maker; Bishop Beckwith, Chicago, U.S.A., a man of exceptional worth and devotion. He asked us also to remember kindly those who had dropped out after years of good work, and urged that we all carry on the T. S. in the whole-hearted and devoted spirit of H. P. B.

One of our newest residents, Mr. R. D. Wagn, played beautifully, on the violin, Gounod's *Ave Maria*; we then filed

past the dais, taking in our hands some of the lovely flowers piled on the table to one side, and with a gesture of reverence laid them at the feet of the Founders.

* * *

The President, with Mrs. Jinarājādāsa as her travelling companion to England, left for Bombay on the evening of April 17th, looking very well despite the strenuous day she had spent clearing up all arrears of work. Mr. D. K. Telang, General Secretary for India, and Miss A. J. Willson accompanied her as far as Bombay. A letter from Mrs. Jinarājādāsa posted at Aden tells us that the President was eating, sleeping and looking well and was energetic. A cable from London shows that the travellers had arrived safely at their destination.

The titles of the President's Queen's Hall Lectures are as follows: General title—*The Life After Death*. June 9th: "Not All of Me shall Die"—How we can know. June 16th: "The Facts of the Intermediate World"—The Fruits of the Past. June 23rd: "The Facts of the Heavenly World"—The Building of the Future. June 30th: "The Return to the School of Life"—The Infinite Splendour that lies in Front.

* * *

Mr. J. L. Davidge writes from Sydney :

After fifteen years' residence in Australia Bishop Leadbeater has transferred his temporary abode from The Manor to Adyar. But far from deserting the Centre which he has built up with relentless care in Sydney he will still energize it from the inner planes, and he expects to visit Sydney physically for the Convention at Easter 1930, hoping then, as he has told us, to accompany Krishnaji on his first visit as World-Teacher to Australia. On April 20th Bishop Leadbeater, having handed over the charge of the Occult Centre in the Southern Hemisphere to Bishop Arundale, left Sydney by the steamer *Nieuw Zeeland* for Java where he will found

another Centre. Most of the twenty-five fellow passengers in his party were Dutch people whom he had trained at The Manor, some of them born in the shadow of Borobudur, a powerful magnetic place, and all returning for work in various fields in Java and Holland. Java is a splendid nursery for Theosophists, leading members of the Society being highly placed civil servants, so that Theosophy in Java commands more than ordinary respect. With the departure of half The Manor household the community loses much of its international character, and the new regime will be more typically Australian as Bishop Arundale assembles his workers for building Australia to his spiritual design. He has already set his machinery in motion, in the Theosophical Society, in the Church and in Masonry, and is planning to influence the political life of the country through political groups in the Lodges working in co-operation with a central group at The Manor, where a common attitude for all Theosophists towards Australia's problems will be formulated. The morning after Bishop Leadbeater had departed Bishop Arundale paid him splendid homage in a sermon at St. Alban's, describing him as a man of genius, a man of extraordinary understanding, simplicity and truthfulness, whom future generations in the perspective of time would recognize as the greatest man of this age.

*
* * *

We have received an interesting poster issued by the Publicity Director for the Theosophical World Congress which is to be held in Chicago, August 20-29. Photos adorn the poster—of the President, Mr. Jinarājadāsa, Dr. Arundale, Mrs. Rukmini Arundale, Mrs. Jinarājadāsa, Miss Clara Codd, Miss C. W. Dykgraaf, Mr. A. P. Warrington, Mr. Geoffrey Hodson and Mr. L. W. Rogers, the General Secretary. This is the first time, the poster announces, that such a gathering has been held in the Western Hemisphere, and everyone is

urged to be present, and assured that such a significant event "will be looked back upon in the future as one of the outstanding historical episodes of modern Theosophy". "Every member is invited," says another heading. It is promised that in the Sessions for members only there will be: "Intimate talks on world-wide Theosophical topics. Questions answered. International plans for peace, and practical World Brotherhood of Humanity. Booths for the nations and all Theosophical activities. Opportunities to know the world and your brother man."

The Congress is to be held in the Mammoth Hotel Stevens, facing the great Lake Michigan. This vast Hotel, of which a picture is given in the poster, is described as having: "An immense auditorium; beautiful banquet halls, Libraries, etc." And last, but not least, "wonderful public lectures" are held out as additional allurements to members to be present on this important occasion.

* * *

To say that Mr. C. Jinarājādāsa's lecture tour in South America is one continuous success, would hardly do justice to our Latin American brothers. Here are some extracts (translated for us by A. G. Feliz) from Latin-American Theosophical and Star magazines, which give us some idea of the real impression Mr. Jinarājādāsa made on his audiences.

". . . We could not get over our surprise at seeing the enormous interest the lectures of Mr. Jinarājādāsa have awakened in everybody among men of science, of arts, and above all among the masses in general. It happened that people of my everyday acquaintance, to whom I have never said a word because I considered that to speak to them would be as to speak to the wall, came and spoke to me, as if I were the poor creature who did not know anything about these things.

. . . I am not going to tell you about the enormous success of the lectures, about the spiritual state of the whole city. Neither need I tell you that he did not worry in the least about his success as a lecturer or as a speaker. He did not speak to our sentiments, but to our comprehension. And what a victory!

. . . The Message of Krishnamurti, the fourth lecture, the most beautiful, with the greatest audience, has produced among the public a commotion which we shall never forget . . . For a long time after the lecture . . . the vestibule of the Cervantes Theatre and the street were packed with the people who were waiting there to see Mr. Jinarajadasa, to shout their happiness, to thank him, to throw him kisses . . . I have seen our brothers embracing each other in their new, limitless happiness, and our sisters crying for joy . . .”

* * *

Professor Wood, our Recording Secretary writes :

We are to sail from here on June 20th, arrive in Java July 3rd, spend one month touring and lecturing there, proceed to Sumatra on August 3rd for further work, and from there go to Penang, where we will get the British India steamer direct to Madras, arriving at Adyar August 31st.

We are having a very busy time. I find that I am booked to speak no less than 13 times a week right up to the time of our departure from here in June. I have completed one series in the Adyar Hall, and am now running another, entitled “The New Theosophy”. While I am giving these at Adyar Hall, Bishop Arundale is giving a series in the church, and we have so arranged the times that both can be broadcasted. Next month I shall take up the series in the church and he will come to the hall, and the following month we will reverse the process again. When I am lecturing in the hall on Sunday nights I give the Sunday morning sermons

in the church, and when he lectures in the hall he will give the sermons in the church. I have also the Blavatsky Lodge on my hands, for they made me President during my absence at Adyar . . . We have started a weekly lunch club at which we have a twenty minutes' talk by a distinguished speaker and one of ourselves alternately ; so far we have had an average attendance of fifty for this, but we expect more. I am also giving Krishnaji's Adyar Camp talks in the Lodge on Mondays and Fridays . . .

* * *

We regret to hear that M. Charles Blech, General Secretary for France, has undergone a very severe operation, also that Mlle. Blech, who has endured much suffering long and patiently, is now bed-ridden. M. Blech and his sisters, Mme. and Mlle. Blech, have for very many years been the support and stay of the Theosophical movement in France. They have given unwavering and unwearying love and devotion to the Society. In their pain and suffering we send them our best wishes and thoughts of help and strength.

* * *

In the Watch-Tower for February, p. 458, the name of the author of the book entitled *Adyar, einer Stätte Geisterger Höhenluft*, was given as Herr Johann Luise Guttmann, but it should have been given as Fräulein Johanna Luise Guttmann. We tender our apologies to the Fräulein.

J. R.

* * *

THE OPENING OF PERTH LODGE'S NEW BUILDING

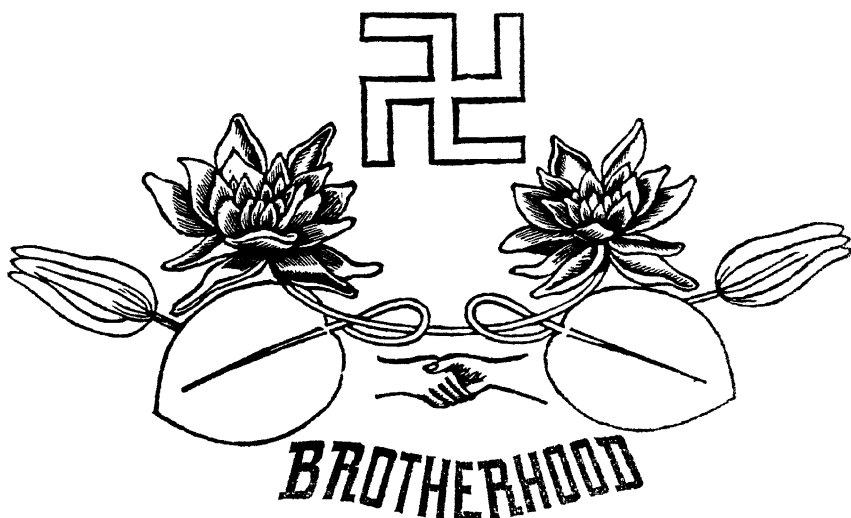
(See Frontispiece)

ON February 5, 1929, the Perth Lodge (Australian Section) moved into its new quarters, which have been specially built to its own design on the corner of James and Museum Streets, Perth. The

new building, consisting of a large lecture hall, which can be let to the public for various functions, Lodge Room, E.S. Room, Library, office, kitchenette, and two stories containing six fine residential flats, is situated in one of the more progressive parts of Perth on a fine large block of land, all of which has not been used for the present building. Indeed, if in the future our present lecture-hall does not prove large enough—and we sincerely hope it may not—there is room for considerable extension. The whole of the building has been carried out in a simple yet effective style of architecture. The main hall is so simple that it almost gives the effect of austerity, but of a beautiful austerity, which, as one of visitors put it, so well typifies the simplicity and beauty of the teachings of Theosophy. The dark jarrah woodwork stands out well against the sheer white walls and beaten-glass windows with their touch of blue. A large beaten-glass window, with the seal of the Society done in coloured glass, occupies the place of honour behind the platform. The blue and brown tonings are again reflected in the upholstery of the chairs, etc., and the whole creates a very dignified and pleasing effect. The remainder of the rooms are in harmony with the main hall, and the library with its built-in book-cases and cosy blue-and-gold moquette suite (a gift of Miss Kelsall, one of our devoted members) adds an air of grace and refinement to the whole building. The upstairs flats, which are let to approved tenants and from which we hope mainly to derive our wherewithal, are replete with the most modern conveniences.

At the actual Opening Ceremony on February 5 we were most fortunate to have three distinguished visitors, in the persons of Prof. and Mrs. Wood and the Rev. Harold Morton, our well-loved General Secretary, who came all the thousands of miles from Sydney for the event. The Hall, which is named Arundale Hall in honour of Bishop Arundale, our one-time General Secretary who did so much to inspire us during his stay in Australia, was declared open by Mr. Morton. Professor and Mrs. Ernest Wood and the President of Perth Lodge, Mr. Bow, also spoke. A musical programme and supper concluded a very happy evening. The hall was crowded, over four hundred people being present. Before the actual public ceremony, a private dedication ceremony was given by the Co-Masonic Order, to which Theosophical Members were invited. This very auspicious opening was followed by a programme of lectures, given by Professor and Mrs. Ernest Wood to large audiences. A couple of weeks later we had to welcome Mr. Burt of Sydney in Perth. He gave a lecture on "Psychism" to a crowded hall, and it was very well received. Altogether we feel happy about our new lease of life, and although we do not expect that it will be "Roses all the way," as there is much hard and difficult work to do yet, yet we feel sure that the Masters' work in this centre will go forward in the new Headquarters.

(From a Correspondent's letter)



MADAME H. P. BLAVATSKY AS I KNEW HER

By N. D. KHANDALVALA

'Tis the Sublime of Man,
Our noontide majesty, to know ourselves
Part and proportion of one wondrous whole.

COLERIDGE

IT was in May, 1880, that I first saw Madame Blavatsky and Col. Olcott at their residence at 108, Girgaum Back Road, Bombay. There were several Pārsīs and Hindūs present, and friendly conversation took place on different subjects. I asked Madame about the Theosophical Society, and she laughingly said: "It is his"—pointing to Col. Olcott; "I have nothing to do with it." "But," I said: "You are the Corresponding Secretary of the Society," when she answered: "Will you care to read the correspondence that I carry on?" I replied: "Why not?" "Because you may

perhaps find my views too broad and strange," she said. "I wish to be acquainted with all sorts of dogmas, views and expositions of religious and philosophical subjects," I answered.

From day to day I went to the Headquarters for three weeks, and we had discussions on interesting subjects relating to morality and religion, Madame courteously answering our questions, which showed how wide her knowledge was. I joined the Society and left for Poona, but afterwards I took every opportunity to visit the two Founders.

In 1882 I asked them to come to Poona to my place, where I also invited a number of friends to whom I introduced them. Col. Olcott gave two public lectures at the City Town-Hall, and these were much appreciated. Afterwards a Branch Theosophical Society was established in Poona with 20 members. This Society still exists and is doing useful work. Thereafter Madame Blavatsky and Col. Olcott came to Poona on four different occasions, putting up twice at my place and twice at the house of the late Mr. A. D. Ezekiel.

That a Russian lady of noble birth, who had left her country at an early age and wandered about in unknown places for years, should ultimately go to the States, there form the acquaintance of an American lawyer, who had served with bravery in the Civil War, afterwards sat as Special Commissioner to purge the financial department of the War of the frauds practised thereon and refused to receive a pension for his gratuitous services—should have thought of, and been able to found, a Society whose name reminds one of the Neo-Platonists, was a matter that puzzled many, and made others uncharitably say that there was some plot underneath the name of an association for reviving archaic philosophy.

At that time Russophobia was at its height, and the Government of Bombay set its Secret Police to watch the

movements and correspondence of the two strangers. It was not till both of them went to Simla, at the invitation of Mr. Sinnett, that the latter, with the assistance of Mr. A. O. Hume, convinced the Government of India that they were no spies; and Madame Blavatsky was eventually asked by the Political Department at Simla to translate for it important Russian documents and letters.

How Madame Blavatsky was called to Simla, how Mr. Sinnett, the editor of *The Pioneer*, a stiff Anglo-Indian paper, underwent a complete mental change which made him write favourably for the Indians and Indian learning, are very remarkable facts. Mr. Sinnett seemed at once to grasp the meaning and importance of Theosophical thought and teachings, and, sacrificing his highly paid post as editor, he devoted himself to the writing of the books and papers which greatly helped to popularise Theosophical knowledge in England.

Before they came to India the Founders had formed an alliance with Swāmi Dayānand Saraswaṭi and his Ārya Samāj, a reform-Hindū movement for reviving Vaidic thought. The Swāmi did not know English, and when H.P.B. and Col. Olcott came to Bombay they understood that the views of the Swāmi would not accord with the objects they had come to India to accomplish. A separation soon took place, and much bitterness was shown by some of the Samājists.

At that time the Prārthanāsamāj movement, for the reform of Hindūism on rationalistic lines, had been established in Bombay, and the members thereof very much resented the efforts of the Founders to make the Hindūs and other religionists look carefully into their orthodox beliefs, rites and customs before rejecting them. The aims of the Theosophical Society were misunderstood and misjudged by them, and it was believed that the T.S. had come to accentuate blind orthodoxy.

The Christian missionaries also took offence at the views that H.P.B. had expressed in her first work, *Isis Unveiled*, and also in some of her articles, criticizing Christian teachings.

Before they left New York, H.P.B. had many sharp controversies with the Spiritualists, whose ideas as to the causes of the phenomena—particularly spirit identity—and the accuracy of whose spiritualistic reports she used strongly to call into question. The Spiritualists therefore were opposed to the Theosophical movement. When the Founders came to India they talked about their divergence from Spiritualism; but very few in India knew anything about Spiritualism and cared less. The educated classes in India, imbued with the teachings of modern science, wanted exact evidence. A proclamation of the glories of ancient India sounded hollow in their ears.

When they read of the phenomena published by Mr. Sinnett in *The Pioneer*, and in his first book, *The Occult World*, of letters phenomenally received and of sages advanced in spiritual science, who lived in far-off mountains and would never show themselves, their opposition was shown in various ways, as they looked upon the exhibition of alleged unusual phenomena as clever tricks, and unbecoming as to the participation of the holy Masters of spiritual science. It would have been far better if no phenomena had been talked of or shown. Several learned and influential members who were at first enthusiastic for the Society resigned when they saw that the search after true spiritual knowledge was being mixed up with what they considered to be hypnotic practices.

The Founders did not know either Samskr̥t or any of the vernacular languages of India. They were not acquainted with the manners and customs and bent of religious thought of the Hindūs. The few persons who came to them in

the beginning to assist them were men of little consequence, not capable of giving sound and practical advice to the strangers. Damodar was merely a boy, weak in body and unconsciously making mistakes. The late Mr. Tookarām Tatya was, however, a very sensible friend.

It was fortunate that Col. Olcott freely and openly declared in his lectures, and also in *THE THEOSOPHIST* and in private conversations, that the Theosophical Society had nothing to do with politics, and would not concern itself directly or indirectly with it, in any way; otherwise the Society would have come to grief.

The visit of the Founders to Ceylon to revive Buddhism in that island, to found schools for the Sinhalese children and awaken in them a spirit of self-improvement, was a difficult but a very noble effort, and the seed sown at that time has grown into a vigorous tree.

Even the work of the Founders was misunderstood in India, and it was thought that the chief aim of the Society was to re-introduce Buddhism into this country. I wrote a long article in *THE THEOSOPHIST* to remove the misconception on the subject. The title given by Mr. Sinnett to his second book—*Esoteric Buddhism*—helped to mislead superficial enquirers and to strengthen the suspicion that Buddhism was being put forward in another guise.

Bombay, with its highly mixed population and numerous mercantile activities, was not found a congenial place for locating the Headquarters. Men like the late Mr. Subba Rao, *Ḍi*wān Bahāḍur Shrinivas Rao, *Ḍi*wān Bahāḍur Raghunath Rao and several other sympathisers urged the Founders to come and settle at Adyar, where there was a commodious property for sale, which was purchased for nine thousand rupees. The Poona Branch T.S. contributed Rs. 1,050 for the purpose.

I saw H. P. B. at Bombay just as she was about to start for Adyar. She was in high spirits and said she would have

more quiet, and a friendly atmosphere to work in. They were residing at the time at Crow's Nest, Tardeo, Bombay, where they had more acquaintances and visitors than at Girgaum. Mirza Murad Ali Beg, the son of an English clergyman who had become a convert to Muhammadanism, a very clever young man, used often to come to the Crow's Nest, being very much attracted by the teachings of H. P. B. He confessed to her all his failings. She advised him to give up his sensual and other wrong habits and become meek and obedient. She made him sit and write an article for THE THEOSOPHIST, and he wrote: "The War in Heaven," a very suggestive essay. Later he wrote "The Elixir of Life," "Beni Elohim" and other articles. On his return to Bhavnagar, where he was in the service of the Rājā, he was inclined to go back to his old ways, and there seems to have been a great struggle in his mind. H. P. B. visited Bhavnagar soon afterwards; when, seeing her, he lost his head and vowed he would kill her. The Mahārāja however put guards to watch him and placed him at a distance. He died insane.

This one instance illustrates how several others who mended their immoral ways under the instruction of H. P. B. got overpowered after a time by their unholy practices, lapsed into undesirable ways and falsely accused H. P. B. for her supposed errors.

It was once said of her by an American that H. P. B. had a contempt for humanity. She certainly had a contempt for weak-minded, superstitious, self-deceiving persons, as well as for dogmatists and religious fanatics; but for those strong-minded people who possessed the moral courage to look round and search for truth in all theories, doctrines and teachings she had genuine respect.

Myself and others were always on the alert to catch even the smallest bit of new teaching that fell from her lips or

appeared in her articles ; and we tried to coax her to explain to us something more relating to the same. I used to read THE THEOSOPHIST carefully and often put to her questions. She would say : " Why do you understand so much ? " The explanation given in that learned article of hers—" The Transmigration of the Life Atoms "—was written by her on a question put by me. There are several other expositions of hers in answer to my questions.

When Mr. Sinnett commenced writing the " Fragments of Occult Truths," I wrote to H. P. B. and asked her to explain the evolution of man in its several stages. She replied that the Master K.H. had made a remark on my letter, saying that He had already given the explanation of the question to Mr. Sinnett. In the next " Fragment " Mr. Sinnett propounded the true doctrine of Reincarnation. Those priceless " Fragments of Occult Truth " were scarcely read, or understood when read, by many educated Indians who frittered away their time in baseless speculations about the truths of religion.

H. P. B., after being engaged for more than twelve hours per day in writing, would come out in the evening and have some pleasant chats ; but there were often some uncharitable tales brought to her and she would then become excited. Very few outsiders could understand what Theosophy was, and for what the T.S. was established. A Branch Theosophical Society was established in Bombay, before the Founders left for Madras.

When H. P. B. and Col. Olcott left for England in the beginning of 1884, they left the late Dr. F. Hartmann in charge of the Headquarters and THE THEOSOPHIST. Dr. Hartmann wanted to pry into everything and was inclined to be mischievous. He ill-treated the French couple, the Coulombs, and practically drove them away from Adyar. This made the woman take her revenge upon poor H. P. B. who,

she wrongly thought, had induced Hartmann to send her away. The woman induced the missionaries to attack H.P.B. and her phenomena, and a great uproar was created, which however, finally ended in baseless vituperations.

In the Christmas of 1884 the Psychic Research Society deliberately sent their agent, in the person of Mr. K. Hodgson, to investigate phenomena and the Society. While the T.S. Convention was going on and members from all parts of India had assembled, Hodgson took up his residence at Adyar, where Col. Olcott and H. P. B. treated him as a guest and allowed him every liberty. He was so plausible in his talk and looked so innocent that H. P. B. was deceived and praised him. I, however, at once blamed Col. Olcott for allowing him to rush in where the members were deliberating, and told the Colonel that I entirely distrusted him. He was not a fair enquirer nor had he any knowledge of what psychic powers and phenomena meant, and how they were to be enquired into.

I was present at Adyar at the time Mr. Leadbeater had come from England and was very quietly pursuing his studies. He recommended to me *Light on the Path*, which he liked immensely. Dr. Hartmann thought very little of him, but the Doctor hardly knew or dreamed that a great disciple and future occultist had arrived at Adyar.

When H. P. B. in India spoke of her teachers as Mahâtmas or Masters, who lived far, far away and were inaccessible, a great deal of doubt was shown and felt regarding this statement of hers. Even yet doubt is freely indulged in on this point. Very few, however, have noticed the independent testimony that is to be found in a little book published in England in 1884.

An obelisk from Egypt called "Cleopatra's Needle" was brought to England and put up on the bank of the Thames, opposite which there lived a lady in a little house. Looking

out of her window every day at the obelisk, she used now and then to see strange-looking men coming out of the monument, as it were, dressed in a peculiar garb. She used to make her living by writing small novels. One day, while she was at work at her writing table, she saw a row of priests dressed in white passing by her side and she went into a sort of trance, but her hand went on working and sheet after sheet was written in a different hand. This went on for several days, and half of the book named *The Idyll of the White Lotus* was written, and then the writing stopped. A Jewish relative of hers used to watch her while this curious phenomenon was taking place. She knew nothing of the Theosophical Society. A friend of hers introduced her to Col. Olcott, to whom she told how *The Idyll of the White Lotus* was written but left unfinished. Col. Olcott recommended that, if she had ever thought of making money by publishing the Idyll, she should give up such a thought and try again. She did so and the writing of the Idyll was completed in the same manner, by automatic writing.

The lady was psychic, and she said that she used to be taken day after day for several days in her astral body to a Hall, on the walls of which she used to see and read some lines written in golden letters, which she remembered and, when she woke up, put down on paper. These lines, when all put together, formed the remarkable little book called *Light on the Path* written down by M. C. The book was published in the beginning of 1884, when H.P.B. and Col. Olcott were in England. When H. P. B. saw the book she told the writer, Mabel Collins, that she thought the lines were dictated by a Western "Master" whom she named. Mabel Collins resented this opinion of H.P.B. She was mediumistic and had been working as a medium in some Spiritualistic séances. She had no idea of occultism or

disciples of the Masters, and yet she never thought seriously of what the first few lines of her book said :

These rules are written for all disciples. Attend you to them.

Before the eyes can see they must be incapable of tears.

Before the ear can hear, it must have lost its sensitiveness.

Before the voice can speak in the presence of the Masters, it must have lost the power to wound.

Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

Mable Collins subsequently joined the T.S. but she never entered into the true spirit of Theosophy or the aims of the T.S. Madame Blavatsky, when she first read *Light on the Path*, knew at once that a Western Master who was known to her must have dictated the book. Her own subsequent book, *The Voice of the Silence*, contains the same teaching but in a different and more expanded form.

The Masters mentioned in *Light on the Path* are no others than Those about whom H.P.B. was speaking in India, quite oblivious of the fact that one of them was independently dictating to an English lady-medium a small but masterly book, giving the first principles of occult study in a suitable form for the West.

When I saw Madame Blavatsky for the first time those peering large eyes made me ask myself—"Who is she, and what will she be able to accomplish?" She was voluble, impetuous, asking her hearers what they knew about their own religion, what were their customs and rites, and whether they understood the full import of their ancient writings. She wished to wake them up from their easy-going attitude and indifference, so as properly to understand their responsibility towards their own and other communities.

(To be concluded)

WHAT IS THE THEOSOPHICAL SOCIETY?

By THE RT. REV. C. W. LEADBEATER

[From *The Australian Theosophist*, "lifted" by me on the general ground that what is my Brother's is mine.—A.B.]

IT would appear that some of its members have not yet quite comprehended the position of this Theosophical Society to which they belong. It is not a Society which is formed merely for the promotion of learning in some special branch, like the Royal Asiatic or Royal Geographical Societies; still less is it a Church, which exists only to spread some particular form of doctrine. It has a place in modern life which is all its own, for its origin is unlike that of any other body at present existing. To understand this origin we must glance for a moment at the hidden side of the history of the world.

All students of occultism are aware that the evolution of the world is not being left to run its course haphazard, but that its direction and administration are in the hands of a great Hierarchy of Adepts, sometimes called the White Brotherhood. To that Brotherhood belong Those whom we name the Masters, because They are willing under certain conditions to accept as pupils those who prove themselves worthy of the honour. But not all Adepts are Masters; not all will take such pupils; many of Them, though equal in occult rank, have the whole of Their time occupied in quite other ways, though always for the helping of evolution.

For the better surveillance and management of the field of action, They have mapped out the world into districts,

much as the Church divides its territory into parishes (though these are parishes of continental size), and an Adept presides over each of these districts just as a Priest does over his parish. But sometimes the Church makes a special effort, not connected specially with any of its parishes, but intended for the good of all; it sends forth what is called a "home mission," with the object of stirring up faith and arousing enthusiasm all over the country, the benefits obtained being in no way a matter of personal gain for the missionaries, but going to increase the efficiency of the ordinary parishes.

In a certain way the Theosophical Society corresponds to such a mission, the ordinary religious divisions of the world being the parishes; for this Society comes forth among them all, not seeking to take away from any one of those religions the people who are following it, but striving to make them understand it and live it better than they ever did before, and in many cases giving back to them on a higher and more intelligent level the faith in it which they had previously all but lost. Yes, and other men, too, who had nominally no religion—who, though at heart of the religious type, have yet been unable to accept the crudities of orthodox teaching—have found in Theosophy a presentation of the truth to which because of its inherent reasonableness and wide tolerance they are able heartily to subscribe. We have among our members Hindūs, Buddhists, Jains, Pārsīs, Jews, Muhammadans and Christians, and not one of them all hears or reads from any of the officials of our Society a word against the religion to which he belongs; indeed, in many cases the work of the Society has produced a distinct revival of religious interest in places where it has been established.

Why this should be so is readily comprehensible when we remember that it is from this same great Brotherhood that all the religions of the world have their origin. In this true though hidden government of the world there is a

Department of Religious Instruction, and the head of that department has founded all the different religions, either personally or through some pupil, suiting the teaching given in each case to the people for whom it was destined, and to the period in the world's history which had then been reached.

They are simply different presentations of the same teaching, as may at once be seen by comparing them. The external forms vary considerably, but the broad essentials are always the same. By all the same virtues are commended, by all the same vices are condemned; so that the daily life of a good Buddhist or a good Hindū is practically identical with that of a good Christian or a good Muhammadan. They do the same things, but they call them by different names; one spends much time in prayer, and the other in meditation, but really their exercises are the same, and they all agree that the good man must be just, kindly, generous and true.

It is said that some hundreds of years ago the leading officials of the Brotherhood decided that once in every hundred years, in what to us is the last quarter of each century, a special effort should be made to help the world in some way. Some of these attempts can be readily discerned—such, for example, as the work of Roger Bacon and the restoration of mental culture in the thirteenth century; the spread of that culture and the movement initiated by Christian Rosenkreutz in the fourteenth century, simultaneously with great reforms in Northern Buddhism introduced by Tsong-kha-pa; the remarkable renaissance of classical learning and the introduction of printing into Europe in the fifteenth; the work of Akbar in India in the sixteenth, at the same time with the publication of many works in England and elsewhere by Lord Bacon, and the splendid development of the Elizabethan age; the founding of the Royal Society and the scientific work of Robert Boyle and others after the Restoration in the seventeenth; the activities in the eighteenth (the secret history of

which on higher planes is known to but few) which escaped from control and degenerated into the French Revolution; and in the nineteenth the foundation of the Society for Psychical Research and the Theosophical Society, with Co-Masonry and the Liberal Catholic Church as (in their present form) to a large extent offshoots of the latter.

This Theosophical Society is one of the great world-movements, destined to produce effects far greater than any that we have yet seen. The history of its work so far is but a prologue to that which is to come, and its importance is out of all proportion to what it has hitherto appeared to be. It has this difference from all movements that have preceded it, that it is the first definite step towards the founding of a new root-race. Many of our students are aware that the Master Morya, the great Adept to whom both of our founders owe special allegiance, has been selected to be the Manu of that race, and that his inseparable friend Master Kuthumi is to be in charge of its religious teaching.

It is evident that, in the work which these two Great Ones will have to do, They will need an army of devoted subordinates, who must above all things be loyal, obedient and painstaking. They may possess other qualities also, but these at least they *must* have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction; but all these will be useless without the capacity of instant obedience and utter trust in the Master. Self-conceit is an absolute bar to progress in this direction. The man who can never obey an order because he always thinks he knows better than the authorities, the man who cannot sink his personality entirely in the work which is given him to do, and co-operate harmoniously with his fellow-workers—such a man has no place in the army of the Manu. Those who join it will have to incarnate over and over again in rapid succession in the new race, trying each

time to bring their various bodies nearer and nearer to the model set before them by the Manu—a very laborious and trying piece of work, but one that is absolutely necessary for the establishment of the new type of humanity which is required for the race. The opportunity of volunteering for this work is now open to us.

Besides its primary object of spreading occult truth throughout the world, the Theosophical Society has also this secondary object—that it may act as a kind of net to draw together out of all the world the people who are sufficiently interested in occultism to be willing to work for it. Out of that number a certain proportion will be found who desire to press on further, to learn all that the Society has to teach, and to make real progress. Some will succeed, as some have done in the past; and from those who thus obtain a footing, the Adepts Themselves may select those whom They consider worthy of the great privilege of working under Them in the future. Such selection cannot, of course, be guaranteed to any one who passes even into the innermost groups of the Society, since the choice is absolutely in the hands of the Masters; we can say only that such selections have been made in the past, and we know that more volunteers are required.

Many have joined the Society without knowing anything of the inner opportunities which it offers, or the close relation with the great Masters of Wisdom into which it may bring its members. Many have come into it almost carelessly, with but little thought or comprehension of the importance of the step which they have taken; and there have been those who have left it equally carelessly, just because they have not fully understood.

Even those have gained something, though far less than they might have gained if they had had greater intelligence. The Countess Wachtmeister tells how once, when some casual visitors called to see Madame Blavatsky and offered to join

the Society, she immediately sent for the necessary forms and admitted them. After they had gone the Countess said half-remonstratingly that not much could be expected from them, for even she could see that they were joining only from motives of curiosity.

“That is true,” said Madame Blavatsky, “but even this formal act has given them a small kârmic link with the Society, and even that will mean something for them in the future.”

Some have committed the incredible folly of leaving it because they disapproved of the policy of its President, not reflecting, first of all, that that policy is the President's business and not theirs; secondly, that as the President knows enormously more in every direction than they do, there is probably for that policy some exceedingly good reason of which they are entirely unaware; and thirdly, that Presidents and policies are after all temporary, and do not in any way affect the great fundamental fact that the Society belongs to the Masters and represents Them, and that to abandon it is to desert Their standard. Since They stand behind it, and intend to use it as an instrument, we may be sure that They will permit no serious error. It is surely not the part of a good soldier to desert from the ranks because he disapproves of the plans of the General, and to go off and fight single-handed. Nor is such fighting likely to be specially efficient or useful to the cause which he professes to champion.

Some have deserted simply from a fear that if they remained in the Society they might be identified with some idea of which they disapprove. This is not only selfishness but self-conceit; what does it matter what is thought or said of any of us, so long as the Master's work is done and the Master's plans carried out? We must learn to forget ourselves and think only of that work. It is true that that work will be

done in any case, and that the place of those who refuse to do it will quickly be supplied. So it may be asked, what do defections matter ? They do *not* matter to the work, but they matter very much to the deserter, who has thrown away an opportunity which may not recur for many incarnations. Such action shows a lack of all sense of proportion, an utter ignorance of what the Society really is and of the inner side of its work.

This work which our Masters are doing, this work of the evolution of humanity, is the most fascinating thing in the whole world. Sometimes it has happened to those of us who have been able to develop the faculties of the higher planes to be allowed a glimpse of that mighty scheme—to witness the lifting of a tiny corner of the veil. I know of nothing more stirring, more absolutely interesting. The splendour, the colossal magnitude of the plans take away one's breath, yet even more impressive is the calm dignity, the utter certainty of it all. Not individuals only, but nations are the pieces in this game, but neither nation nor individual is compelled to play any given part.

The *opportunity* to play that part is given to it or him ; if he or it will not take it, there is invariably an understudy ready to step in and fill the gap. At this present time a magnificent opportunity is being offered to the great Anglo-Saxon race—to the whole of our sub-race, if it will only sink its petty rivalries and jealousies and take it. I hope with all my heart that it will do so ; I believe that it will ; but this I know, that if unfortunately it should fail, some other nation will be chosen to assume the sceptre which in that case would fall from its hands. Such failure would cause a slight delay, but at the end of a few centuries exactly the same result would have been achieved. That is the one thing that is utterly certain—that the intended end will be achieved ; through whose agency this will be done matters very much

to the agent, but nothing at all to the total progress of the world.

Let us throw ourselves *into* that work, not out of it, trying ever to do more and more of it, and to do it better and better. For if we do well now in comparatively small matters we shall presently be entrusted with greater responsibilities in connexion with that new root-race, and of us will be true what was said of old : " Well done, good and faithful servant, thou hast been faithful over a few things ; I will make thee ruler over many things ; enter thou into the joy of thy Lord."

ON LAC LEMAN

BEAUTY from sapphire lake and heaven calls,
And calls from emerald hill and silver stream,
But calls in vain to eyes that are agleam
With eager search for sight of Chillon's walls.
Unto a Word of Power lo ! these are thralls.
Imagination takes the seat supreme.
The consecration of a poet's dream
Across the heart in dim enchantment falls.
O Beauty, beckoning from floor to dome !
Pardon these eyes if, flouting thee, they sin.
The human spirit's instinct seeks as home
Places made holy by its singing kin,
There tastes what powers within its being sit,
And through the finite feels its infinite.

JAMES H. COUSINS

TWENTY YEARS' WORK

(Continued from p. 30)

Mrs. Besant continues describing her American tour in the summer and autumn of 1909:

SEATTLE gave us a large audience, keenly interested in Theosophy, on the Sunday evening of our arrival, an arrival brightened by the presence of Mr. Jinarajadasa, who is doing such admirable work in the lecture field. He was to deliver a course of lectures after my departure. The work finished we betook ourselves to a steamer instead of a train, in order to wind our way past islands and forests to Vancouver, British Columbia. At 8 a.m. August 24th, we landed within the huge circle of Britain's Empire. God save the King! Vancouver had only one day, but it made the best of it. Vancouver has not had much chance so far of Theosophical teaching, except during a visit of Mr. Leadbeater; and so large an audience was rather a surprise. We spent the night again on the boat, reaching Seattle at 7 a.m. next day, and going straight from the steamer to the railway station to take train to Tacoma. For the first time since New York we were rained upon, and Tacoma was somewhat shrouded by mist. The audience was gathered in a pretty hall holding about 500 people; and the listeners were eager and followed each stage of the lecture with unwavering interest.

The night found us in the train once more, running south for Portland, Oregon. Portland Lodge had been inactive for some time, but some of those who were its best members are

prepared to step forward for its rebuilding, and Mr. Prime, who joined our little party at Seattle, has agreed to stay here for a short time, to help in the reorganisation. With all the flood of new life in the Society, it would be sad to have any old Branch left stranded on the banks. We had a pleasant afternoon gathering of old members and sympathisers; and at night came a meeting in the Masonic Hall for a lecture on "Reincarnation". It was crowded with a splendid audience of thoughtful people who caught every point and enjoyed the presentment of the great truth. Then came the train and the continued journey southward.

We awoke to find ourselves running through the beautiful ravines of southern Oregon. Through the day we journeyed onwards through ever-changing but ever-beautiful scenery, and evening found us in the lovely Siskiyou Gorge, and presently Mount Shasta glimmered white with everlasting snow beneath the glooming sky. Another night through northern California, and as noon approached, we reached Fort Costa, whither some of the San Francisco friends had come to give us welcome. At Oakland we betook ourselves to the ferry boat to cross the bay to San Francisco, the queenly city that, three years ago, was rent by earthquake and blasted by fire, and where dynamite was used to save, making a barrier of ruins across the awful torrent of flame which threatened to devour the whole. Marvellous have been the cheerful courage and strength of heart which have rebuilt the city; and though as yet she is not so fair as of yore, and many ruins still bear witness to the terrible days of 1906, San Francisco has arisen, calm and strong, prosperous once more and facing the future with front unbowed. Very interesting it was to hear from some of our members details of the great catastrophe, and of their experiences within it. One of our Lodges lost everything, including its fine library; but it is flourishing even more than before. The activity and brightness of the members was good

to see in all three Lodges in the city. We had a joint meeting on the 28th, and many came in from the surrounding towns and swelled the happy gathering.

On the following morning the oldest San Francisco Lodge, the Golden Gate, welcomed our party. In the evening at the large Garrick's Theatre an immense and sympathetic audience had gathered. Mr. Russell, our host, had provided us with an automobile during our stay ; and the way in which that car tore up hills that one would have thought inaccessible was a thing to remember. On one of our journeys, when we were a little late, it whirled down these declivities in the most astonishing way, like the swoop of a bird ; and San Francisco will ever stand in my mind as a city in which automobiling has been carried to a point where difficulties have ceased to exist. In one thing San Francisco was disappointing : it was bitterly cold, with a piercing wind and at intervals chilling fogs. A thick winter dress barely sufficed to keep one warm.

At Sacramento we have no Lodge, but Dr. Plumb of San Francisco arranged a lecture, and hopes to nurse the young Theosophical plant into strength. We had a meeting in the afternoon for a few already interested, and a class for study will be formed. The lecture on "Theosophy, Its Meaning and Value" was delivered in the Congregational Church to the smallest and most wooden audience that I have addressed since I became a member of the T.S.! One marvels more and more at the American Press. One meets the reporters with courtesy and treats them as gentlemen and gentlewomen, and they go away and twist and distort everything that has been said, and often invent. As an instance, pressed for my view of woman suffrage, I said that I was not taking part in politics, but thought that sex should not enter into the question ; that the uneducated should have votes for local affairs only, and those of both sexes who were highly

educated in economics and history should vote in national affairs. This was given as: that women should vote locally and men nationally! Mrs. Tingley having taken the absurd title of "The Purple Mother," I am baptised willy nilly "The White Mother," and telegraphed about to England under that ludicrous appellation. And so on and so on, in a stream of repellent vulgarity. And one cannot escape from it.

Considering Mrs. Tingley's tireless malignity against the T.S., her endeavours to prevent Col. Olcott and Mr. Leadbeater from lecturing in San Diego and her ceaseless vituperation of myself through her lieutenant, I speculate sometimes on her use in the movement. Such abnormal hatred so long continued implies considerable force of character, and force of character is always interesting. She is a fine woman of business, with a remarkable capacity for gaining and holding money—a quality rare in Theosophical ranks—and that seems to be the quality for which she is being used. She owns a splendid property at Point Loma, has broken into pieces the great organisation which Mr. Judge built up by years of patient toil, and has driven away the strong band which supported him, so there is nothing to succeed her. I will venture a prophecy: she is being used to make a centre which will pass into the hands of the Society she hates, and will form an important South Californian focus for its world work. The Rome which slew Christians became a centre of Christian power a few centuries later. It is indeed a far cry from Imperial Rome to Point Loma, but the world issues are greater; for the one had to do with a sub-race and the other has to do with a root-race.

To return to the tour. We left Sacramento on the morning of August 31st, and reached Oakland soon after 11 a.m. A crowded gathering assembled at the Congregational Church to hear the lecture on "Reincarnation," and, as elsewhere, the interest roused in the subject was intense. America seems

ripe for this teaching, and it is above all others the one that revolutionises man's attitude toward life. Of course there are interviewers and reporters everywhere, but these may be taken for granted. On September 2nd we left for Los Angeles, from whence we went by trolley to Pasadena, about twelve miles off. Here I gave a lecture in the Shakespeare Club, and answered questions; and then took a short motor drive through this prettiest of towns. One very pleasant thing was the reverence shown for living things. No birds may be killed in the town, and our little winged brothers are fearless and tame. As we drove, we passed in the middle of the road a wide-spreading ancient tree; so unusual a sight drew a question, and the answer was that the authorities would not cut down an old tree. I noticed other trees similarly in possession of the middle of the road. Kindness to living creatures is taught in the Pasadena school, as well as practised by elders, and the town is a centre of good influence. After the drive we returned to Los Angeles for a public lecture, and on the following morning put ourselves on the train for San Diego. The visit to our southernmost point was brief but pleasant. The lecture was in the afternoon and was given to a large audience, the most friendly and enthusiastic I have met with during the present tour. In the evening there was a pleasant gathering of the Lodge, and then into the train once more for Salt Lake City, Utah.

It was a long run of 900 miles, first through Southern California, then across a corner of Nevada into Utah, and onwards to the great city planned and shaped by the genius of Brigham Young. Here we again greeted Mr. Jinarajadasa, who had arranged to give four lectures after mine. The audience was not a very large one, but as usual showed keen interest; and the five consecutive lectures should sow some seed for the future. Next morning, September 8th, we again entered the train for another long run—741 miles to Denver

the capital of beautiful Colorado. It was an interesting journey, but across many hastily repaired wash-outs which delayed us. Up to Leadville, more than 10,000 feet above the level of the sea, we climbed. For some distance our train of twelve coaches had three engines pulling in front and one pushing behind, for we rose 1,500 feet in six miles, a grade of exceeding steepness. In the early morning of the 9th we saw the gleam of snow on the mountain tops and thick frost on the grass, and then ran easily downwards. But we were more than four hours late in arriving, so saw little of our Denver friends and their beautiful city, and the warmth of the greeting intensified our regret at the brief stay. A lecture to a moderate but friendly audience was given, and the same night we again had to take train to travel another 572 miles to Omaha, where there was a gathering of members and a public lecture. The night was spent in bed for a wonder, with no wheels running underneath; and the following day came the comparatively short journey to Kansas City. As usual a *posse* of reporters, and in the evening a large members' meeting. Kansas City seems to be short of halls, and the Lodge had to take a huge place seating 15,000 people. Two public lectures were arranged for Sunday and one for Monday, with about 1,500 people at each. The strain of speaking in so large a hall twice in one day was more than should be put on any lecturer. The papers treated us well, being less sensational than they usually are.

We arrived at St. Louis on the 14th. As St. Louis has no Lodge, we had a very quiet day, only broken by newspaper reporters. The hall for the lecture was a pleasant one, belonging to the local Y.M.C.A., and many of the young men were among the audience, listening earnestly to the description of the after-death life. At 10 p.m. we were in the train once more, *en route* for Louisville. The general atmosphere of Louisville was an immense improvement on that of St. Louis

and Kansas City; the latter are poisoned by having become huge centres of slaughter, and pay the penalty of their ghastly trade. The following morning, September 16th, we were in the train for Chicago. It was sorrow to learn that Dr. Van Hook had been suddenly taken ill and had to submit to an operation, and would thus be debarred from attending the Convention. The business meeting of the Convention began on Sunday morning. Dr. Van Hook was elected General Secretary. The American membership has now reached 2,816, the highest point ever touched.

The Convention was beautifully harmonious, not a harsh word being said by anyone, and the spirit of those present was evidently that of peace and goodwill. A wave of strong affection surged over the whole meeting on the proclamation of the election of the General Secretary, and it was evident that he had found his way to the hearts of the members. Happy indeed is the American Section in having secured the services of one so strong and capable, whose one thought is the service of the Masters. The audience on the evening of the 19th September was much larger than on the 17th, and it had again grown larger on the 20th; but still the Chicago lectures cannot be called a success. The work concluded on the 21st with a Masonic meeting in the evening; and we drew out of the city at 10.30, for Cleveland, Ohio.

There was an E.S. meeting in the afternoon, and in the evening I lectured at a pleasant "summer theatre" packed to the doors with an audience of 1,200 persons. Cleveland is a pretty town with splendid parks, through which a friend kindly took us in his automobile. America is waking up to the demands of beauty, and on all sides one sees evidences that beauty is being recognised as necessary daily bread rather than a luxury than can be dispensed with. With such immense natural resources in this direction, with plenty of room and a scattered population, the great Republic of the West

should be able in a few centuries to overtop on the ascending spiral of evolution the beauty which Greece gave to the elder world. On the afternoon of the 23rd we had a pleasant meeting of the Cleveland Lodges in the pretty rooms of the larger one. The rooms are simply and effectively coloured, and were tastefully decorated with flowers. Six o'clock found us at the station, bound for Washington; and we slept our way to the capital city.

Washington has built for itself a splendid new station, worthy of the chief city of the Republic, the finest station in the way of architecture that I remember having seen, though not the largest. Washington Lodges are active, and have prepared admirable courses of lectures for the autumn and winter. The press is not unfriendly, and is more sober and dignified than that of New York and Chicago, so that an effective propaganda might be made through it, appealing to the thoughtful and the cultured. The second lecture was given on Sunday to a much larger audience, and then we started for Boston, hallowed by memories of Emerson and his friends—"the Hub," short for "hub of the universe," as its lovers call it. Boston had prepared a very heavy programme of work. We arrived on September 27th before 8 a.m. and reporters soon appeared on the scene; at 10 began a two hours' meeting of the E.S.; 3 p.m. found us in the rooms of the Metaphysical Club, packed to suffocation for a lecture on "The Use of the Imagination". The second day repeated the first, the T.S. Lodges taking the place of the E.S. in the morning, and the afternoon being occupied by a very pleasant invitation meeting in the house of Mrs. Kehen, where I expounded Theosophy to a very cultured audience. The house was interesting as having been built by Edwin Booth, and the spacious salon I spoke in seemed to have been planned for such use. The ideas presented were very warmly welcomed, and Theosophy has evidently a future in the more

exclusive circles of "The Hub". A public lecture closed the work in the evening, and we spent the night in travelling to New York.

New York was in the midst of a tumultuous celebration, the Hudson-Fulton festival; and the papers were crammed with accounts of pageants, aeroplane flights, marches, naval displays. It naturally played havoc with the lectures, and the audiences were small—a new experience in New York. On October 1st there was a reception in the afternoon, at which a birthday gift was made to me by the New York Lodges, a gift which I have placed to the credit of the Blavatsky Gardens' purchase fund. A member returning from Chili brought me a very prettily drawn address of greeting signed by members at Valparaiso, and a handsome silver triangle bearing the seal of the T.S. It will go into the memento case at Headquarters, to bear silent witness to the love which pours thither from all parts of the world.

October 2nd saw a group of loving and faithful members gathered round their President on the deck of the *Cedric*, which was to bear her back to the Old World. Two of them, Mr. Warrington and Mrs. Kochersperger, had travelled with me all the time over the 10,629 miles which measured the trip since I landed in New York on July 31st. My grateful thanks go to both for the unvarying and unwearied kindness which guarded me throughout the journey, shielding me from all discomfort and doing all that could be done to lighten the heavy work. We visited 33 towns, two of them twice; I gave 48 lectures to the public, and held 54 other meetings, at all but four of which lectures were also given. The work was arduous but very pleasant, save for the ceaseless malignity of Point Loma which followed me everywhere, but failed to injure seriously, despite the expenditure of time and money which might have been put to so much nobler uses. I rejoice to have been allowed to bear so much mud-throwing intended

to injure the T.S.; for there is no privilege greater than to be allowed to shield a great cause with one's own body. The persecutors used to torture and murder, now they vilify and slander; the spirit is the same and the end is the same, defeat for them and triumph for the cause they assail. Well said Bruno: "To know how to die in one century is to live for all centuries to come." The messengers of the White Lodge are ever bespattered and assailed; it is the sign of their apostleship. Little need they reckon of the storm whose feet are on the Rock of Ages, but alas for the craft that dash themselves to pieces on that rock.

The White Star Line may well be proud of the extraordinary steadiness of their ships, if they are all like the *Cedric*. I have never been in a vessel so steady and so quiet. The throb of the engines is scarcely perceptible; and it is difficult to know that we are moving, unless one looks over the side and sees the water rapidly slipping past. The first two days were smooth; then on Tuesday we had a fog, and the unmusical voice of the ship blared out minute by minute, to warn the fishing-craft of the monster steaming through their track; after fog followed wind and heavy seas, until the steamer lay off Queenstown and tumbled some of us off into the tender, which puffed away with us to the Emerald Isle. There Mrs. Sharpe met me, and the morning saw us in the train, a leisurely concern which lounged through the 177 miles which lie between the port and the capital.

(To be continued)





SCRIPTURES AND CEREMONIES AT THE DOCK

By G. SRINIVASA MURTI

IS this the first time that these accused at the bar are put up for trial, or have they been arraigned before for a similar offence? I raise this question because there is now a tendency to view things as though the present controversy concerning scriptures and ceremonials is a unique incident consequent on Krishnaji's teachings, and as though denunciations—and even violent denunciations—of Scriptures and

¹ From the Notes of a talk at a Symposium-meeting of the South Indian Theosophical Federation held on 30th March, 1929.

Ceremonials had not been made before by other Teachers, or by the present World-Teacher Himself in His other incarnations, and the people to whom the teaching was then given had not reacted to it in a manner similar to what is being manifested among us at the present day. I propose to take a glimpse into what transpired when he took birth here as Shrī Kṛṣṇa and gave the world the teachings contained in the Gītā. The first striking feature which such a glimpse into the past reveals to us of the present day is that, then also as now, the Teacher made a decidedly deprecatory pronouncement on the value of scriptures and ceremonies prevalent at the time of that advent. Their exponents and followers were spoken of as “those foolish people who indulge in flowery speeches, rejoicing in scriptural wranglings”¹ and “prescribing many and varied ceremonies”.² The very Vedas, held in the highest veneration as the great source of all Sanātana Dharma, were belittled as being merely “a concern of the three guṇas,”³ which we were exhorted to transcend; their use to the enlightened Brāhmaṇa was as little as that of “a small pond in a region brimming full with water everywhere”⁴ The Veda or the Shruti is referred to as being worse than valueless—positively a snare and delusion “causing bewilderment of the Buddhi”.⁵ As if this denunciation of the venerated Vedas and vedic ceremonies was not sufficient to shake and shock the people of the day, the Teacher goes further in the same field, and exhorts them, in what is spoken of as the

¹ यामिमां पुष्पितां वाचं प्रवदन्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ *Gītā*, Chapter II, Verse 41.

² क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ *Ibid.*, Verse 42.

³ त्रेगुण्यविषया वेदाः निस्त्रेगुण्यो भवार्जुन ॥ *Ibid.*, Verse 44.

⁴ यावानर्थं उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ *Ibid.*, Verse 46.

⁵ श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला । *Ibid.*, Verse 53.

greatest message (the Mahāvākya) of the Gītā, to give up Dharma altogether—not merely this or that special creed, philosophy, rite or ceremony, but the whole lot of them all, without apparently any exception whatsoever, the actual words used being “*Sarva Dharmaṁ Parityajya* (having abandoned *all* Dharmas).”¹ If, in this connection, it is remembered that to the Hindūs (the followers of the Sanātana Dharma) the expression “Dharma” does not mean merely the adoption of certain religious beliefs and ceremonies, but also the practice of what the westerners speak of as “the social and moral virtues,” family and civic duties, duties towards superiors, inferiors and equals, and many other things included in the Āryan Code of Honour or righteous behaviour, then compared with the all-comprehensive “anti-ceremonial” exhortation of Shri Kṛṣṇa of the Gītā asking us to give up ALL Dharmas, Kṛṣṇa of the *Ananda* appears to be a pronounced “pro-ceremonialist,” for what wise man that has watched Krishnaji engaged in the ceremony of pouring out his life to his congregation gathered at his Star-camps or around the Agni Bhagavān of his Camp-fires could speak of the great high-priest of these grand and royal ceremonies as an “Anti-ceremonialist”? And how reminiscent, too, are his modern Star-camps of those ancient institutions which are still surviving in our periodical “Mehlas,” Fairs and Festivals, where of old vast congregations received immense help and uplifting, but from which alas the life that once flowed so abundantly seems to have now largely ebbed! It will thus be seen that Shri Kṛṣṇa’s teaching about ceremonies was not less iconoclastic—if anything it was more so—than what Krishnaji has so far spoken. That teaching has been with us for hundreds of years as also the ceremonies which that teaching denounced. In our own time, many of us have

¹ सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । *Ibid.*, Chapter 18, Verse 66.

gone on reading and preaching that teaching, as also professing and practicing the ceremonies condemned by that teaching, *without apparently seeing any inconsistency in such a procedure.* Now that teaching has not gone; it remains. What is new is that the Teacher is born anew among us and has begun to speak with the power and the authority of the Avaṭār; and what is the result? Trouble in our minds, doubts in our hearts and controversies over *inconsistencies which we did not see till now.* One may well have hoped that with the advent of the Lord of Compassion things would all be made easy and smooth for us, with our doubts all resolved and our troubles all ended. But how different is the reality? Why should this be so?

In answering questions such as the above, it may be useful to remind ourselves of the warning which our great President has been continuously sounding ever since she first announced the near coming of the World Teacher. She has told us, again and again, that great preparations of the heart and the mind were necessary if we were to be able to re-act satisfactorily to the mighty act of the Avaṭāric presence that would soon dwell amongst us. To the power and the authority of the Avaṭār we were bound to re-act in our own way and according to the nature and extent of our own preparation. If our hearts and minds were not sufficiently pure and purged of prejudices of every kind, we could not help re-acting with doubts, difficulties and controversies. If, however, our hearts and minds were sufficiently pure and clean, we could not help re-acting with understanding, love and happiness.

Apart from this vital consideration, there is also the difficulty consequent on the fact that while the language of such scriptures as the Gīṭā is wonderfully simple, yet the meanings conveyed by the same words to different minds and hearts may and do vary widely, so that to the making of new commentaries on this scripture there seems to be no end—at least in our age. The utterances of Krishnaji are the

scriptures of the new age ; their language is wonderfully simple and direct ; but, as in the case of the Gīṭā, the same words may and do mean different things to different minds and hearts. To Shrī Shaṅkara, the Gīṭā meant Aḍwaiṭa Veḍāṇṭa ; to Shrī Rāmānuja, it meant Viśiṣṭāḍwaiṭa Veḍāṇṭa ; to Shrī Maḍhwa, it meant Ḍwaiṭa Veḍāṇṭa. It is quite natural and almost inevitable that similar controversies should arise in regard to the utterances of Krishnaji.

There is also another question which is causing us some difficulty, and that is in connection with the alleged contradiction between Krishnaji's teaching and the President's practice. Here also it is well to remind ourselves that the existence of such " contradictions " is not a new feature, peculiar to our age. In fact, the problem at the time of Shrī Kṛṣṇa was, in one sense, even more difficult : for, then, the alleged contradiction was not between the statements of two different persons—Krishnaji and the President—as it is at present, but between the statements of one and the same person, *vis.*, Shrī Kṛṣṇa ; the very same Lord who denounced the Shāṣṭras and the ceremonies in the second chapter taught also thus in a later chapter :

He who, having cast aside the ordinances of the scriptures, followeth the promptings of desire, attaineth not to perfection nor happiness nor the highest good.¹

Therefore let scriptures be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been declared by the ordinances of the scriptures thou oughtest to work in the world.²

Faced with such a contradiction, Arjuna naturally appealed to Kṛṣṇa for an explanation, which was given to

¹ यः शास्त्रविधिसुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ *Ibid.*, Verse 24.

² तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ *Ibid.*, Verse 1.

him through many hints, some of which would be found quite apposite and helpful to our present discussion.

Take for instance the last clause of the following verse :

He that performeth such action as is duty, independently of the fruit of action, he is an Ascetic (Sannyāsī); he is a Yogi; *not he that is without fire and without rites.*¹

The reference here is to the fact that according to Hindū Shāstras and tradition, he that has attained the stage of an ascetic or Sannyāsī discards the symbols distinctive of the stage of a Gṛhasṭha or House-holder—such, for instance, as the two noted above, *viz.*, the sacrificial fire and the ceremonies both of which the Sannyāsī gives up. But the significant warning is given that, merely by giving up ceremonies and the sacrificial fire, one does not become a Sannyāsī; and even more significant is the teaching in the opening clause; the Sannyāsī is doubtless a man “without action”; but what is the distinctive mark of the man “without action”? It is not that he has given up ceremonies or the sacrificial fire, but it is that *he performeth such action as is duty independently of the fruit of action.* The classical example of such a Sannyāsī was King Janaka, who was called the “Royal Ascetic” because, though an ascetic, he did not give up his kingly duties and the stately sacrifices and ceremonies associated with royalty. Our great President is a living example of such a “Royal Ascetic”. There is just as much need to-day as in the time of Shri Kṛṣṇa to sound a note of warning against the fallacy of thinking that merely by giving up ceremonies one can reach attainment, or the direct path of which Krishnaji speaks. Mere laziness cannot be a passport for happiness. Krishnaji asks us to live nobly—and not to live lazily. These two are things poles apart.

¹ अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरभिर्न चाक्रियः ॥ *Gītā*, Chapter 16, Verse 23.

Krishnaji has certainly asked us to give up ceremonies. The way that some of us have begun to live that teaching is as follows. We found we were performing certain ceremonies, not perhaps because they were real to us but because of the fear of losing spiritual wealth if we did not perform them. Krishnaji exploded that fear; and so we took the easy course of giving up certain practices which among other things were designed to discipline our physical, emotional and mental bodies, that they might become cultured and behave rightly under all conditions until, by constant practice, right behaviour became quite automatic. To our undisciplined bodies the practice was naturally an irksome process, and we were happy to give that up in the name of Krishnaji; but he also asked us to give up cruelty and unbrotherliness of every kind. Do we take him seriously in this part of his teaching also and give up wielding the cruel tongue that gossips and the sharp pen that hurts, as readily as we gave up certain irksome practices and ceremonies that were perhaps never real to us?

Moreover, to say that ceremonies are unnecessary for the attainment of liberation or happiness is not to say that they may not be necessary or useful for other purposes. It is perfectly true that the study of the sciences, the arts or the professions is quite unnecessary for the attainment of liberation or mokṣha; but does that mean that the study of Physics, Biology, Medicine, Engineering and Economics, etc., are all of no use and have to be given up? Why should we not adopt towards ceremonies the same sensible attitude which we do towards literature, sciences, professions and the like? Perhaps we should be told that Krishnaji has said that ceremonies are crutches and they should therefore be thrown away. Certainly so; a wise physician knows that crutches must be thrown away at certain stages; but he also knows it would be foolish to throw them away at certain other stages.

The Lord also warns us against the uselessness and danger of Miṭṭhyāchāra—the performance of ceremonies in a hypocritical frame of mind, as for instance by pretending to practise the control of mind while, in reality, the mind is wild all the time. The Miṭṭhyāchāri is described thus :

He who sitteth controlling the organs of action but dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite.¹

Having stated that all ceremonies of the nature of Miṭṭhyāchāra should be given up, the Lord then proceeds to lay down what ceremonies should not be given up.

“Action should be relinquished as an evil,” declare some thoughtful men : “Acts of sacrifice, gift and austerity should not be relinquished,” say others. “Hear my conclusions as to that relinquishment. Acts of sacrifice, gift and austerity should not be relinquished but should be performed ; sacrifice, gift and austerity serve to purify the intelligent ones among us.”

Such are the hints that are given to us to solve for ourselves the “contradiction” between the emphatic exhortation to give up all dharmas, shāstras and ceremonies and the equally emphatic exhortation to follow one’s own dharma, the authoritative shāstras and the prescribed ceremonies. It is well for us if we can understand ; it is also well for us if we cannot, provided we recognise that certain things which we do not understand when still young will become easy to understand as we grow in Wisdom. Contradictions are perhaps inevitable when Great Teachers have to speak to us of great truths through such words and symbols as we can grasp ; we may not understand them now ; but presently we shall, if only we keep our hearts pure and clean, and our minds open and purged of all prejudices.

¹कर्मैन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ *Gītā*, Chapter III, Verse 6.

So much for points of controversy and contradiction ; but, when we come to the vastly more important question of the purpose and the ideals which we all wish to achieve, we are no longer in the region of controversies and contradictions. There is, or can be, no controversy about the supreme need and value of practising and promoting kindliness, brotherliness, harmlessness, affection, love and the like. To the extent that any religion, faith or ceremony makes for the practice and promotion of such ideals, to that extent only can it be considered alive ; to the extent it has failed to serve in this manner, to that extent it should be considered dead, no matter how long the cremation or funeral is deferred. The supreme importance attached by Krishnaji to this aspect of the question is strikingly seen in some of the answers given by him to questioners who would urge on him the need for the ministry of religion. "These hundreds of years," he would say, "you have had your religion with you ; but, has that made you behave more nicely to your wife or more kindly to your children ?" Or he would exclaim, "Which is more important—to preach your systems of Philosophy or to be kindly and affectionate ?" There is, of course, no earthly reason why we should not be both religious and kindly—both philosophical and affectionate ; but the point he desires to make is perfectly clear ; the all-important test by which to judge the value of our religions and rites, creeds and ceremonies, professions and practices, is whether or not they lead us to live nobly and promote kindliness, harmlessness, brotherhood, love and the like. If they do not lead to such results, then they are merely acts of *Miṭṭhyāchāra*—hypocritical pretences—and the sooner the hypocrisy is ended, the better. If on the other hand they do lead to the results intended, why should we lead a crusade against them ? The fact that we are living in truly wonderful times is no reason for giving up ceremonies which make for the promotion

of brotherhood, holiness and “Sarvabhūtaḥiṭam”—the good of all created beings; on the contrary, it is quite conceivable that where the ceremonies are performed with knowledge and faith (Shraद्धā), the results may actually be far greater now than at other times because of the presence of the Lord among us; these are the times when, as some of the Hindū books put it, a little effort leads to great results.

The period of an Avaṭāric manifestation is wonderfully fruitful. According to Hindū traditions, the purpose of an Avaṭār is much more than the establishment of a Dharma that shall endure for ages; that, of course, will be done; but it is also the period when the Avaṭār makes His great descent to assist in the ascent of those souls who have fitted themselves to take such an ascent, and who for that reason are all made to come into birth just about this chosen time. On this view, it is easy to understand the statement that the period of Buद्धha's descent into this world was also the period of ascent of thousands of initiates into Arhaṭship.

Our Purāṇas also tell us that, with a view to assist in the high purposes of the avaṭāric manifestation, the world-mother (Jagaḍāmbā or Shrī Lakshmī, the daughter of the Sea, as the Vishṇu Purāṇa has it) will often come into birth along with the World-Teacher (Jagaḍguru Kṛṣhṇa or Vishṇu). Their human relationships have been different in different incarnations. When the Jagaḍguru was born as Shrī Kṛṣhṇa, the Jagaḍāmbā is stated to have been born as Rukmiṇī. It is a striking fact (the theory of accidental coincidences notwithstanding) that, in their present incarnations, they should once again bear the hallowed names of Kṛṣhṇa and Rukmiṇī though, on this occasion, there is no family relationship at all as at other times. With the World-Teacher pouring out His life abundantly and the World-mother raining down the milk of Her compassion and Her strength, the children of the Earth born in this age

must indeed be counted as specially blessed. Every endeavour designed for the helping of humanity—which is the same thing as helping ourselves, since we can really help ourselves only by helping others—may now be calculated to produce results far greater in proportion to the effort than at other times; every movement for good has now an easy chance to become better and best. Our endeavours to free ourselves from the snare of *Miṭṭhyāchāra*—hypocritical performances and life-less or out-worn ceremonies—have now a greater chance of success than ever before. It may well be that what Krishnaji calls “the direct path,” which may be extremely difficult to tread at other times, is easier trodden now because of his presence amongst us. It may also be that those to whom ceremonials—whether of Temple, Church, Mosque, Masonry or the like—are things of beauty, holiness and high purpose will achieve all the better the results they wish to achieve because of the presence of the Lord among us.

Lastly, a word in regard to the question of personal loyalty and disloyalty which has been recently raised. To those who, like the Hindūs, are familiar with the idea of “*Iṣhta devatā*,” the question need not present any difficulty. If we believe in evolution and that it does not stop short with humanity, then the existence of the *Jīvanmukṭas* (those flowers of human evolution who are spoken of as Masters or “just men made perfect”) should be a perfectly logical proposition even though we may not be able to testify to the fact from our own personal experience. Now, in the course of their evolution to their present exalted levels, these perfected ones have not evolved in isolation, but in association with various people at various levels, with the result that personal relationships of the past may have now ripened into special ties. Thus it may happen that, though the Masters are naturally tender, loving and merciful to all, yet they may

have special ties with some who, in their turn, may find that their hearts are specially attracted to one of them, though intellectually they feel that reverence and devotion is due to all. Even Shrī Kṛṣṇa could not help having a special tie with Arjuna, although the first place among His devotees was always given to Bhīṣhma, "the prince of devotees". That Arjuna was specially attracted to Kṛṣṇa to whom he was naturally most loyal and devoted did not mean, in the very least, any kind of disloyalty to any others among the great ones. On the contrary, Hindū tradition takes the view that such special attractions may be quite natural and proper even to the highest among us, as may be gathered by the references given below.

There are certain Hindūs who feel specially attracted to that manifestation of the deity known as Mahēshwara or Shiva, while others feel specially drawn to the manifestation of Viṣṇu or Kṛṣṇa (specially Bāla Kṛṣṇa or the Child Kṛṣṇa). The Royal sage Bhartṛhari was in the first group while Bilwamaṅgala, the great devotee of Southern India, found himself in the second, though by birth he belonged to the first. Each of them gave expression to the special attraction felt by them to their Iṣhta Deva, Bhartṛhari saying :

Intellectually, I see no difference between Mahēshwara the Lord of the worlds and Janārḍana immanent in His universe; nevertheless I must own that my Bhakti (special devotion) goes to Mahēshwara.

महेश्वरे वा जगतामधीश्वरे ।
जनार्दने वा जगदन्तरात्मनि ।
न वस्तुभेदप्रतिपन्निरस्ति मे ।
तथापि भक्तिस्त्वरुणेन्दुशेखरे ॥

Bilwamaṅgala, on the other hand, sang thus :

Undoubtedly, I am a born Saiva (follower of Siva); let there be no doubt about that nor about my due performance of the

“five-lettered” meditation sacred to Shiva; nevertheless my mind constantly revels in recalling the picture of the ravishingly-beautiful face of the Child-Kṛṣṇa beloved of the Gopī maidens.

शैवा वयं न खलु तत्र विचारणीयं ।

पद्माक्षरीजपपरा नियतं तथापि ।

चेतो मदीय मतसीकुसुमावभासं ।

स्मेराननं स्मरति गोपवधूकिशोरम् ॥

Let not the existence of partialities and special attractions be construed to mean disloyalty or lack of reverence to all those to whom reverence and devotion are due.

The following story of the great devotee Vaṭupūrṇa may prove even more instructive. When the Master Jesus took birth in South India as Shrī Rāmānujāchārya, He surrounded himself with a number of devoted disciples of whom Vaṭupūrṇa was one. On one occasion, Vaṭupūrṇa was busy boiling milk for Rāmānuja in his Āshrama at Shrīraṅgam when the magnificent procession of Lord Raṅganāṭha, the deity worshipped at the temple where Rāmānuja officiated as chief priest was announced; Rāmānuja rose to go and pay homage to the Lord asking Pūrṇa, as he went, to come and do likewise. But Pūrṇa excused himself, saying “Holy Sire, if I come out to see *Thy* God, the milk that is on the fire for *My* God (Rāmānuja) will boil over.”

Let none dare suggest that Vaṭupūrṇa’s devoted love and loyalty to the God he saw meant lack of loyalty or love to His God’s God, whom he saw not but was perfectly willing to believe that his God saw.

May the love and the devotion of Vaṭupūrṇa the milk-boiler be with us always!

A FEW ASPECTS OF RATIONALISM IN ISLAM

By S. M. RAHMAN, M.L.C.

STUDENTS of Islāmic history are familiar with a strange phenomenon—periods of rationalistic activity, followed by intellectual inertia, mental lethargy and lassitude of the mind. This again, after an interval of a couple of centuries, is succeeded by intense intellectual activity. This cycle has been going on, since the very inception of Islām. It is necessary to take stock of this fact at this period in Islām's history, when the Islāmic world is again throbbing and pulsating with thought, as evidenced in the rationalistic tendencies in religion, in Turkey of Mustafa Kemal, Afghanistan of Amanullah, Persia of Raza Shah and Egypt of the late Saad Zaghlul. That nothing new is happening, no violent departure is taking place, will be apparent to all those who have studied the history of Islāmic civilisation. What took place in the Abbaside Baghdad, Ommeyyade Cordova and Fatimide Egypt is taking place to-day, history repeating itself, with the exactitude, precision and regularity of an immutable law of nature. How far this law holds good in other religions must be the most enthralling and edifying aspect of the study of comparative religions, especially when we know that the intellectual agencies, as Buckle calls them, are acting and reacting in every sphere of a nation's cultural evolution.

The Rationalistic School of Islām, using Rationalism in the broader sense of the term, and not in the narrower sense in which it was used by Comte in the nineteenth century or by

Frederick Harrison in our own time, first came into existence in the reign of the Ommeyyads of Damascus. This revolution against the conservatism of unreason was led by Maabad-al-Juhni, Allama Yunus and Gilan Dimishki. It sprang up mainly owing to the uncompromising fatalism of "Jabarias," just as the present revolt against the Mulla-made dogma has been precipitated by the fanatical conventionalism of the present-day Ullamas and their pathetic insistence on form, rather than on the innate spirit of Islām. Its birth heralded the dawn of enlightenment, the epoch of true Islāmic Renaissance. This period in Islāmic history manifested signs of almost feverish intellectual activity, marking a distinct era in the history of civilization. Like the Periclean Age of Greece and Augustan Age of Rome, it was the Golden Age of Islām.

Baghdad, which was once the summer capital of Kesra Anushirvan, the famous king of Persia, was made the metropolis of the Abbaside Empire by Mansura, in 145 Hegira. By Mansura's command philosophical and scientific works in foreign languages were translated into Arabic—works of Aristotle, of Ptolemy, of Euclid, and Samskr̥ṭ books like Hitopadesha and Siddhanta. Numerous lecture-rooms and colleges filled the city. The University of Nizamieh, established by Naizam'ul-Mulk, the famous Grand Vizier of Malik Shah, the Seljuki king, was every year producing scores of scholars. The Caliph's agents were ransacking every corner of the known globe for treasures of knowledge. Galen, Themistius, Aristotle and Plato were studied with almost religious reverence, side by side with the Holy Qurān. This intellectual movement, as we find from Kremer, was not limited to Baghdad. It crossed the Tigris, and reached the banks of the Nile and the Guadalquivir. The entire Islāmic world was in the grip of progress. Cairo and Cordova had become such famous seats of learning that scholars from

Christian Europe used to flock to them. Cordova was the *alma mater* of Pope Sylvester II. The first six Abbasside Caliphs, from Mansur to Mutazid-billah, vied with each other in extending patronage to learning, and Almuiz, the Abdullah, Almamun or Augustus of Moslem Africa, strove to outshine his royal brothers of Baghdad. A host of scientists and philosophers too many to enumerate, like Musa-ibn-Shakir, evolved from the crude notions of the ancients a systematised science of Astronomy; Abdul Rahmn Sufi-ibn-Rushed, the famous Averroes of European scholars, whose discoveries in the realm of physical science still evoke admiration from the foremost researchers of Europe, and Alberuni, the author of that monument of learning and research Canon Masudicus, or Qanoon-i-masudi, these Universities had sent forth in the world as torch-bearers of knowledge. The mind was as lovely as the body, says a European historian of Cordova. Her professors had made Cordova the centre of civilization in Europe, says another chronicler of Saracenic Spain. Under Hakam-al-Mustansir-billah Moorish Spain had become the cradle of culture, in which modern civilization itself was nursed. The views of this school, which were the direct outcome of the wave of intellectualism pervading the entire Islāmic world at the time, were much influenced by the impact on Islām of the Greek philosophy, in the same way as the modernist tendencies in the Islāmic world of to-day are mainly the result of the present scientific age. The rationalists preached free thought and free will, employing methods of elucidation which are familiar to the students of John Stuart Mill and Bergson. They accepted the authority of the Qurān, and produced Qurānic sanctions for their rationalistic doctrines, like the great philosophers of ancient India, such as Vyāsa, Paṭañjali or even Kapila, the father of Indian philosophy, who got sanctions for what they wrote and preached from the Upanishads. Iman Gazzali, the later

sponsor of this school, imparted a new arrestive force to the rationalistic doctrines of free-thought and free will, and rallied all the scholars of the Islāmic world round his standard. The study of Greek philosophy and logic by Arabic savants like Abdul Hazail Hamdan, Ibrahim-ibn-Saiyar, Fazalate Hadasi and Abu Ali Mohammad, helped them to assimilate many ideas borrowed from Greek sources. Though these Rationalists divided themselves into several schools with minor differences, appeal to reason was the bed-rock of their faith. They maintained that Reason, Knowledge and Understanding were the basic principles of Islām, and that dogma and ritual were the mere accessories of the Islāmic faith. Man is a rational animal, and reason is the differentium distinguishing man from beast; therefore they argued that everything pertaining to man must be based on reason. No religious tenet which is against reason must be followed, as God's supreme reason can never order a man to perpetrate an act of unreason. They referred to the undiluted precepts of the Qurān, and not to the opinions of the commentators and their disputations.

That they were right in their supreme appeal to reason in interpreting religion is amply borne out by the Holy Qurān itself. As Sir William Muir admits, the Holy Prophet always appealed to the phenomena of nature as signs of the divine presence. His first appeal was to man's reason and his last appeal was to his understanding :

I am only a preacher of God's words, the bringer of God's message to mankind, and not a miracle-worker.

In the name of God the Merciful the Compassionate. It is He, who out of the midst of illiterate Arabs has raised an apostle to show his signs, and to teach the scriptures and the wisdom to them who had before been in great darkness.

In the creation of heaven and earth, and the alternation of night and day; in the rain water, which God sendeth, quickening again the dead earth, and in the change of winds and the clouds,

balanced between heaven and earth, are signs for the people of understanding.

God has given man the Scriptures and the wisdom.

These are a few of the messages of the Holy Qurân to mankind. Think, ponder, understand is the clarion call of the Islâmic Scriptures. "The ink of the scholar is more holy than the blood of the martyr," is a famous saying of the Prophet. "Seek knowledge unto China," is another well-known precept. "He who leaves his home for knowledge walks in the path of God" is another Islâmic injunction. "I am the city of knowledge and Ali is the gate," once said the Holy Prophet, addressing his companions. It is worthy of note that this was preached at a time when the whole world was steeped in ignorance. Babylon, which had been the centre of Asiatic civilization for centuries, had become the hot-bed of superstition, and had succeeded in imparting an irrational character to Judaism. The Assyrian Empire had fallen to pieces, "engrafting the superstition of celestial co-ordination on Zoroastrianism". Christianity had assumed forms which had nothing to do with the teachings of Jesus Christ. Reason had been banished and ostracised from Christendom. The second council of Ephesus was primarily convened to suppress free-thought. In the streets of Alexandria a woman whose home was the rendezvous of the learned was slaughtered in cold blood, by a Christian "Saint". "A simple, speedy death," says Gibbon, "was the mercy which rationalists could rarely obtain," in Christian Europe. Under such circumstances, and in such environments of the "Dark Age," the philosophers of Islâm preached and practised a rationalism, which raised the Islamic faith to that high pedestal of intellect from which will ever radiate its true glory.

THE TRUTH SHALL MAKE YOU FREE

By P. J. FOSTER

PEOPLE who know me as "A Theosophist" sometimes ask me "What about this Mr. Krishnamurti"? One lady added "I wish he would cure my deafness." Others have changed the course of their lives through contact with his teachings, only to come up against things with a crash. Others are bothered, feeling that he rings so true, and seeing such beauty in his writings that they ought to believe in him. Some of course see how he is constantly putting other people right, while they *themselves* are on the right track and feel and know with him perfectly!! So far the World is rather indifferent, and some are no longer interested since the newspaper stunts of 1926. Those who are in closest association with him are watching and listening and hoping to understand him, and get from him the indication of Truth for them. This attitude seems to me the only reasonable and useful one; to listen to his song rather than to his words. Intellectually and logically every page of his writings contains contradictions. The best of us will get the wrong lead from any isolated paragraph. World problems and individual problems are there for us to get strong grappling with them, and he has no intention to save us the trouble. Everybody sooner or later wants something which nothing can satisfy. Doubt, even despair comes. There are always lots of people in varying stages of this kind. For some satisfaction comes this way and for others that, but always the emptiness returns. The only

thing that will fully satisfy is Truth—Rightness. It does not matter how different the Truth and Rightness seems for different people. What is True and Right for the individual is all that matters. I find *Life in Freedom* the most useful book yet by Mr. Krishnamurti. Better ones will come I think when he is not writing to Theosophists and Star Members.

Bars of music echo in your mind days after you have listened to an orchestra. So I find certain phrases pleasing or interesting me days after I have read a book. Some of the sayings in *Life in Freedom* often repeat themselves in my mind. "I do not want to be your Leader, I would be your companion with the freshness of the breeze"; "The goal of Life is happiness; serious joyousness." "Only when you have established the goal can you be happy." This sounds like Thomas Carlyle but brighter. You may establish the goal and that gives you certainty (faith), and this always works because it gives a positive frame of mind. If this "faith" becomes shaken, what matter? Then the goal must be re-established. So we go on until we are finally free (as Mr. Krishnamurti says he is), till we have got absolute Truth (if there is such a thing—perhaps the absolute Truth is that there is no absolute Truth). Mr. Krishnamurti does not claim to be the only Teacher in the world, but he does seem to have a message for the World. Many people will get their inspiration through great Artists, some through great Scientists. Wherever it seems to come from (it really comes from within) the message is as old as the hills. "The TRUTH shall make you free." Not comfortable, but, free.





NATURAL THEOSOPHY

THE EGO

By ERNEST WOOD

V

THERE is great danger of misunderstanding in the expression "the ego," which I have used as the title of this article. While there is a use in technical terms there is also a danger. A familiar example of this is the word "heredity". In answer to the question why children resemble

their parents, people often say: "Because of heredity, of course!" And then, when asked what heredity is, they reply: "The fact that children resemble their parents." Thus a *word* passes for knowledge, and the questioning mind is silenced. What do words matter, when we want to find out how children come to resemble their parents, to make a science of heredity? Thus terminology degenerates into jargon.

The danger in the expression "the ego" lies in the effect of the little word *the*. Ego has the force of "I am," which is a subjective statement, but as soon as we use the expression "the ego," we have given it an objective flavour and have materialised what is in itself life. In nine cases out of ten the enquirer who is told about the ego is thereby debarred from a knowledge of the life which he is. The unfortunate person begins to think of a kind of balloon on higher planes which is somehow attached to him. If he calls it an aura, he thinks that aura has a skin, like a bladder of lard. But the ego is to be known only by the experience "I am". It is the positive life that we are, at any time, on any plane.

Everyone knows Descartes' famous saying: "I think, therefore I am." We might equally say, "I love or I will, therefore I am." But it would be still more in consonance with our conscious experience to say: "I am, therefore I think, I love, I will." Thinking, loving and willing are the activities of the life that we are, and these express themselves in our work of all kinds in daily life. It is dangerous even to say: "I am the life." It is safer to say "I live".

This living of ours is fundamental, and produces all the forms and experiences round us. Thinking, loving and willing are powers; they are positive. Those powers flicker like candle flames in a draught while they are in course of evolution and not yet fully strong. Then we have present thinking obscured by past ideas (which should have become inadequate), present loving stifled by past attachments, and

present willing destroyed by the worship of external things. When men worship or fear external things their own will is gone, and they forget that all things without exception are for our use—the material things for our thinking and understanding, the living beings for our loving and understanding. To wish that something might be different is to abrogate our will, which should be employed always with those things which are in our power. To wish is ignorance and it results in waiting. To will is knowledge of the life that we are. To want is vision of the fuller life.

The powers of life are all-unifying. Great thought is understanding; it stands under and holds, as it were, many facts at once, and sees their relationships or sees them as one whole. Every idea is single, though it may be as big as the world and contain everything in the world, and it corresponds to a single fact, though there may be great diversity within the unity of that fact. At bottom the whole universe expresses one single idea. Great love also is understanding, but it is the understanding of life instead of material things, so that love is but the manifestation of the perception of the unity of all lives. And willing also is unifying, for it co-ordinates all the expressions of our individual life.

The ego is the one idea for the body. It has made fingers and toes and all other organs in course of time, and these are unified under one dominion. I have expressed the matter badly. I should say, not that the ego is the one idea and that the ego has done this, but that I am the willer, the lover and the thinker, and my unity must appear in this which is my work. When I have mastered my environment it will be as organic as my body.

Personality is my expression at any given time, not only in the body and its habitual ideas and habitual feelings, but in dress, manners, residence and its furnishings, business, etc. Personality is expression. If a man digs in the garden with

a spade, there is personality. If he writes in his library with a fountain pen, there is personality. But if the man's life is so clotted with ignorance that he cannot put down the spade and take up the pen, or put down the pen and take up the spade, you have what has been called "self-personality," which is only in degree removed from the condition of the insane, who think themselves to be tea-pots, north-poles and Queen Elizabeths. Fear and pride produce self-personality. A man must have a pose, a manner, a calling, a name, a title, in order to be comfortable in society, to have a place, an identity, a self in the social order, and to this he clings at all times in public pose and even in private thought, because there is little thought, love and will in him, and this absurd fear and pride, or timidity and conceit, will not let them grow.

Seated in such self-made prisons, men nevertheless do sometimes have a gleam of real life, and then they say: "The ego has come down." One friend used to amuse me occasionally, though quite unintentionally, when, in the course of conversation, he would say, putting his finger to his head: "Wait a moment, while I consult my higher self." There was of course something in it; he was obtaining a slight ray of light, but it is better to stand in the sunshine. Whenever I think or love or will, I am; that is the ego. Whenever we rise superior to circumstances, using them, this is the case. This does not refer only to great occasions; any thought, any love, any willing is egoic.

The ego is commonly considered to have a great quantity of stored magnificence, accumulated through many lives. Unquestionably, at any given time, I am greater than my expression. If I am a carpenter I can turn over in my mind in the morning all the possible things that I may make. I can think of chairs, tables, bookcases, wardrobes, etc. I may decide to engage myself in the making of a stool. I shall then be occupied with that, and I hope I shall be trying to make

my stool better than any stool I have made before. In my memory and in my subconscious mind are all the ideas of other things that I may have made or may think of making. But fundamentally my desire is to learn, which is to expand my powers, and therefore I shall engage myself with the stool.

We come into incarnation (as the dangerous expression is, for life cannot be held in a form like water in a cup; rather the form is held by the life like a spade in a gardener's hand) in order to learn, and this is something like the process through which a child goes at school. At nine o'clock in the morning he may be in the history class, at ten o'clock in the music room, at eleven o'clock he may be doing arithmetic. It would be a sad thing that he should be so engrossed in mathematics that he cannot put it aside in his thought and give full attention to his history and music when these are respectively due. It is not the business of my life to entertain myself by repeating perpetually the things which I have already learnt to do. We are not here to express ourselves in that sense. We are at school, and therefore life is a thing of phases for us. The picture which we have painted in the past is spread out like one of those old fashioned panoramic views of pre-cinematographic days in which the picture gradually rolled off one roller on to another. Thus we have phases such as childhood, youth, maturity, etc., each having its own talents or virtues, and its own obscurations or weaknesses.

The giving of attention to one thing at a time is concentration, an expression of will, which in its perfection would be the attention of the whole given to a part of itself. It is the will that divides the mind into the conscious and subconscious, and constantly in a different place.

It cannot be said that the ego resides on a particular material plane. At all times he is doing the same thing on all planes, but when the higher planes, as they are called, are invested in imagination with the characteristics of the

physical plane, an artificial and unnatural quality is at once given to them. The physical plane has great clarity, solidity, because it is the expression in work or karma of our greatest concentration. When we have so perfected the power of our thought and love that we do not need this narrowness or concentration to give that clearness or substantiality, then the planes of the ego, as they are called, will have this character of reality. To put it in another way, the carpenter will be able to make *all* his chairs, tables, etc., at once. Such an attainment will mean that the process of schooling has come to an end because the powers of the ego have reached their full strength. The ego will then be free, without the necessity for the concentration process which we call the physical plane, fancying that it is something in itself, instead of a mere expression of life.

The "I am" of which I have been writing, which is three-in-one in its expression, has long been indicated by the use of the three words *ātmā*, *buddhi* and *manas*, often translated as the spiritual will, intuitional love and active intelligence. Each of these powers is again dual; for example, perception and observation are the more receptive aspects of thought while judgment and planning are the more positive, and similarly sympathy and goodwill are the receptive and active forms of love. Each of the three is a form of cognition; by *manas* we get to know things, by *buddhi* we get to know lives, by *ātmā* (a confusion of terms—strictly *ahamkāra*, "I-making") we get to know the one life. Then our expressions along these lines are respectively thinking, loving and willing. *Ātmā*, *buddhi* and *manas* are not objects sitting on high planes, like the deities in a corner of an Egyptian papyrus.

The process of incarnation as the action of the ego somewhat resembles the beating of a heart. There is an alternate expansion and contraction, or meditation and concentration. Normally, when we meditate we first

concentrate, that is to say we give our attention to some particular thing or idea; then, within the limits of the sphere marked out by that concentration, we meditate, that is to say, we observe and think as fully as we can, so as to know the object as perfectly as possible. One incarnation is like one sitting in meditation of this kind, though of course it has reference to love and will as well as thought. This fact throws light on the term *dhyāni*, which occurs so often in *The Secret Doctrine* to describe those who have finished their human career. *Dhyāna* is meditation, and a *dhyāni* is one who has meditated. There is no such thing as material life, so in the final attainment nothing is lost.

Even in a particular incarnation nothing essential is lost, there is what has been called "conditional immortality". In a letter to Mr. Sinnett one of the Masters said "The personality hardly survives." But what does survive is immortal, because it is ego. Only in so far as personality expresses life can personality survive. Really there is no survival about the matter; it is life, which never dies, which cannot die. We may put it that, at the end of an incarnation when experience becomes character, the additional character is the unfoldment of the ego as the result of that incarnation, and so true personality is the new part of the ego that is being evolved. To put it crudely and dangerously, the pure part of the personality has become one with the ego, has obtained immortality, and therefore the condition of the personality's immortality is its purity from the egoic point of view. That does not then in particular reincarnate. Therefore those who do not believe in reincarnation have some truth on their side or in their argument, as well as those who do. The ego once more starts on a new concentration, which makes an entirely new personality. So the ego reincarnates, but the personality does not.

(The next article of this series will deal with Progress and Initiation.)

average may be expected to complete their cycle in the present or fourth Round.

We are here brought to the consideration of that particularly advanced group of Monads which was referred to in the article entitled "The Day of Judgment". If the reader refers to *Man: Whence How and Whither*, pp. 56-58, he will find a reference to two groups of Servers, which are classified as Group 1 and Group 2.

Group 1 is the group of Servers we are familiar with, and which are mostly ourselves, being specially linked with the Manu and Boḍhisattva of the sixth Root Race, the Masters M. and K.H. These came in during the latter part of the fourth Root Race, and will reach their culmination in the sixth Root Race. But of the coming in of Group 2 there is, as yet, no record. The characteristic of this second Group should be carefully noted, for we are told on page 58 that they were too far ahead of the Servers of Group 1, that is of the followers of Masters M. and K.H., to be classed with them, but yet not near enough to the Path to reach it within the life of the Moon Chain.

Now it appears to be a rule that the more developed are the egos, the later are they transhipped from the Moon Chain to the Earth Chain, hence they are due to reach the Earth Chain at a later period than the "boat-load" of Group 1, which joined the fourth Root Race, and formed the beginning of the fifth Root Race. As above pointed out, there is no record of this highly evolved group of Servers having yet arrived amongst us.

Now, it is reasonable to assume that, as the Servers of Group 1 were specially attached to the Manu and Boḍhisattva of the coming Root Race, the more advanced Servers of Group 2 would be specially attached to the Manu and Boḍhisattva of the fifth Root Race, and reserved by them for the special culmination of this Root Race, which appears to be due

about the present period. There is some considerable mystery attached to what really happened during the Christ manifestation of the World Teacher of 2,000 years ago, and we understand our investigators have felt a delicacy in examining this period. Hence there may be many important matters in connexion with that manifestation to be yet disclosed to us. One thing we know that at least is very remarkable; none of the Servers of Group 1 appear to have taken part in it. Was this because it had been reserved for the Servers of Group 2 to make the first definite link with our Earth Chain, and with the Manu and Boḍhi-sattva to which they were specially attached? If this be the case, the advice so much stressed by the World Teacher that we must learn to find the God within ourselves, and not through gurus, may be one of the means to link up with His own special group of Servers, who may not have received training through the Inner Heads of the Theosophical Society.

Apart from this fact, the policy of the World Teacher in not being exclusively associated with any organisation or school of thought receives great illumination in the light of history. A particular religion, which has usually been the fruitage of His coming amongst us, begins at first with the leadership of egos which are very much above the average. But after a time this class of highly evolved souls becomes exhausted, and the new spiritual truths they have established have to be administered by egos of the average type, and at the present stage of evolution the average type of ego is both short-sighted and selfish. There grows up therefore a priesthood of average moral development, who administer the spiritual truths in the interest of their own class. In this respect the priests are neither better nor worse than any other class; they simply operate in the normal average way. But the administration of spiritual truths is the most powerful

function that could be devised, and the temptation to use it to personal advantage is much too great to be resisted by average human nature. When a man is dying and has no further use for his worldly goods, the assurance that his happiness in the next world may be secured by giving liberally to Brahmans or to the Church acts as a powerful inducement, and he readily transfers a portion of his goods to the priesthood. Hence the dominant virtue of religions as they slowly degenerate is the making of gifts to the priesthood, and the other virtues originally characteristic of it take on a subordinate position. The spiritual freedom which the World Teacher had established at His previous Coming becomes transformed into spiritual slavery.

This lesson from history is alone sufficient to enable us to understand the importance of the present teaching that each of us must be his own priest, that no outside authority can help, but that we must find the God within ourselves. It is a safeguard against the future degeneration of spiritual enlightenment which He has come to establish. But apart from this, there are indications that the times are ripe for the achievement of many of the egos at present in incarnation; the new race is rapidly manifesting its existence; remarkable children are becoming abundantly evident, and there is every appearance that the harvest is great, though the labourers may be few. This was said at the previous manifestation 2,000 years ago, and if true then it must be more true at the present day, when so much world karma has been exhausted. In His latest book the World Teacher appeals for labourers, and the vineyard in which we are to labour is within ourselves; we have to find the God within our own heart.

A study of the previous lives of J. Krishnamurti does not indicate that he achieved initiation previous to this life, hence his attainment to Liberation in that respect has been the

work of the present life, and what he has done, we are assured others can do. We find difficulty in accepting this statement literally, and it is probably this inner doubt that is the real hindrance to our progress. An illustration in other fields of effort will perhaps help us. When once a pioneer has blazed a track through an unknown country, it becomes relatively easy for others to follow. The followers of Livingstone and Stanley in the exploration of Africa had very little difficulty in opening out the unknown continent. Similarly, ninety-nine per cent of the difficulties of establishing the steam engine as a practical success fell upon Bolton and Watt; all the rest has been relatively child's play. The same applies to the work of a Newton, a Faraday and a Maxwell. The achievement of a pioneer gives a new power to the whole race; then why should not the achievement of a J. Krishnamurti? Why are we so unwilling to believe his positive assurance on this matter? May it not be that the difficulty does not lie in the power to achieve, but in the power to believe in the Divinity within ourselves?

In conclusion, we may again lay stress on the influx of new cosmic forces that accelerate the ripening of souls during periods chosen by the World-Teachers to come amongst us. It is said that at the time of Zoroaster a new fire-element was added to those already operating in nature. At a time of harvest all Nature co-operates in the ripening, and we have frequently been informed that this time is such that in one incarnation there can be accomplished the work of several. All those who are seriously working with the spirit of the present times, and are in any way awake to its influences, must feel the tremendous urge that is now at the back of human evolution. This is as evident in moral and social phenomena as it is in scientific achievement. In the scientific group to which the writer belongs, evidences of these new

cosmic forces have been collected and recorded, and we hope to publish an account of these in a later article.

In the meantime, it appears to be eminently desirable that the whole of our attention should now be concentrated on the great events that are taking place before our eyes, and that none of this attention should at present be diverted by disciplines which may be quite suitable for more normal times.

FAIRYDOM

WHEREVER Beauty gives her dower,
To glen and lake, to tree and flower,
Look, love and wonder, for you stand
Within the realm of Fairyland.

The setting sun behind the hill,
The hush ere dawn, when all is still,
The lark that sings, the evening star,
These set the magic gates ajar.

And in the sweltering city street
Where naught is fair and nothing sweet,
If love, if children there abide,
The Fairies 'neath its dulness hide.

F. H. ALDHOUSE

PARSIFAL

A DRAMA OF THE NARROW WAY OR THE WAY OF INITIATION

By RICHARD WAGNER

An Interpretation by F.T.S.

(Concluded from p. 189)

ACT II presents to us in dramatic form what the mystics have in various ways been telling us from time immemorial. It is the great testing or temptation that must come to all who wish to tread the Narrow Way, that is, to those who wish to reach their goal earlier than by the broader and easier road of the masses of humanity. What seems to happen is that the atmosphere, or magnetic field, that man has created about himself by his thoughts, desires, and acts through all his past lives, is vitalised. These thoughts and desires take shape before him as mental pictures and subtle urges that are going to sorely try his powers of endurance. He must face them and transmute them, or perhaps better still turn his attention from them, and thus at least give them no further vitality. If he does not do this, he will be sowing for more trouble. These images are the "dwellers on the threshold" that sometimes make his advance so difficult. They are like debts he has made to the Law of Justice.

The Act opens, showing us Klingsor in his Castle, with the appliances that symbolise his powers in the worlds of mind

and desire—the mental and emotional worlds. By his developed arts, he calls up by evocation the inner astral form of Kundry, using the names she has borne in past lives:

Nameless one, eternal she-devil, Rose of Hell, Herodias wert thou, and what else? Gundryggia there, Kundry here!

As in a violet mist her subtle form appears, fair as a houri, she gives vent to a fearful cry of terror and pain, and longs and prays for unconsciousness or death rather than to have to undertake the devilish tasks imposed upon her, as she is always sorry for the weakness of those who succumb to her wiles. Klingsor however tells her, "The most dangerous one must be confronted to-day," and she is forced to obey the stronger will imposed upon her. She however retorts, "Ha! ha! Art *thou* chaste?" and this causes a spasm of terror in Klingsor, who in anger exclaims:

Terrible extremity! Can the torment of irrepressible longing, the fiendish impulse of terrific desire, which I forced to deadly silence within me, loudly laugh and mock me through thee, the devil's bride?

By his arts Klingsor knows most of the plans of the Grail Brotherhood, and up to a certain level what is going on in the mind and feelings of all those in the service of the Temple. He knows that Parsifal is at the very walls of the Castle, he having thus far successfully overcome the many barriers that barred his way.

The scene now changes to that wonderful inner world-creation of the tempter, the magical flower-garden. Wagner wishes us to regard this as of a "floral majesty unknown to physical experience," and the flower maidens as "flower beings who fade and pass away". Although this garden is beyond the world of the physical senses, it is none the less objective, for the Soul lives on other planes of being than the physical one, and these experiences may be undergone, as they are in the case we are considering, quite independently of the physical consciousness.

In the worlds of mind and feeling, commonly called the mental and astral planes, thoughts and desires take form, and sometimes they are forms of electric vitality (as we realise in some of our true dream experiences), which may become most potent factors for good or ill in our lives. Unless the intuition and the will are brought into play, to deal rightly with these illusive phantoms, they become like sirens or demons, leading the benighted Soul into many blind alleys and thorny by-ways. It is in this phantasmal world that Parsifal now finds himself, and it is here that Kundry appears, clothed in the seductive guise with which Klingsor has endowed her; a very personification of the glamorous aspect desire. Young girls are moving about in this garden, sorrowing because of the wounding of their lovers, for Parsifal has been fighting the forms that have been barring his way; but when the maidens find that he does not wish to harm them, they decorate themselves as flowers and endeavour to win his favor and caresses. "If you do not love and caress us, we shall wither and die," they tell him, which of course is just what happens to the lower desires if not fed by our attentions. These maidens personify the cloying delights of the senses. This flower-garden scene reminds one of the great temptation of Prince Siddārtha described in *The Light of Asia* :

And round him came into that lovely place
Bands of bright shapes with heavenly eyes and lips.
Never so matchless grace delighted eye,
As, troop by troop, these midnight dancers swept
Nearer the Tree, each daintier than the last . . .
Alas, when nothing moved our Master's mind,
Lo! Kama waves his magic bow, and lo!
The band of dancers opened, and a shape
Fairest and stateliest of the throng came forth.

Wagner probably had this scene in mind when arranging his own, for as Parsifal is about to depart, the attentions of the flower maidens failing to stay him, Kundry appears and calls him by his name, saying :

Parsifal ! stay !

This immediately arrests his attention, for in amaze he exclaims :

Parsifal ? so once in a dream my mother called me. All this then have I dreamed ? Me, the nameless one, dost thou call ?

Reclining on her couch of flowers in all her houri-like beauty she says :

'Twas thee I called, foolish, pure one, Falparsif, thou pure foolish one, Parsifal. So called to thee thy father Gamuret, dying in Arabia, to the son as yet unborn.

This experience causes a strange uneasiness in Parsifal, and Kundry, in order to detain him, straightway turns his thoughts to his mother and her love for him. She recalls seeing him a babe in his mother's arms :

I saw the child upon its mother's breast, its first lips laugh still in my ear ; how the heart-broken Herzeleide laughed too, when the delight of her eyes shouted in response to her sorrow !

This awakens remorse and sorrow in Parsifal's heart, for he remembers how forgetful he has been of his mother, and in bitterness he severely condemns himself. Whilst in this state of heaviness, Kundry presents to him all her blandishments, and imprints a kiss upon his lips, offering herself with her joy and beauty as a consolation to his desolate heart. So far from falling beneath her witchery, as Amfortis did, he clutches his heart, exclaiming :

Amfortis ! the wound ! the wound ! it burns in my heart.

At this moment he senses and understands the full meaning of the agony of Amfortis and the lament of the soul for its polluted temple or body. This state of Parsifal alarms Kundry, and she renews her blandishments, but, remembering Amfortis, Parsifal spurns her in horror, whereupon she endeavours to win him through pity, making this remarkable speech :

Dost feel in thy heart only others' sorrow, so feel now also mine ! . . . Through endless ages thee I awaited, the Saviour—Ah ! so late !—Whom once I dared to mock. Oh, didst thou but know

the curse, which through sleep and waking, through death and life, pain and laughter, tortures me, ever steeled to fresh suffering, unendingly throughout my existence! . . .

Parsifal replies :

For evermore thou wouldst be damned with me, were I to forget my mission for one hour in the embrace of thy arms! For thy salvation alone am I sent, if thou dost refrain from desire. The consolation which shall end thy suffering is not drawn from the fountain whence that suffering flows; salvation shall never come to thee until that fountain is dried up within thee.

Though faith is strong in Parsifal, he is nevertheless storm-tossed in this garden of desire, and he cries :

But who knows clearly and surely the true fount of salvation? . . . O night of the world's delusion; in fierce quest of highest salvation to long for the fount of damnation!

Kundry makes a last appeal to his pity, but Parsifal rejects her temptings. Furious at this, Kundry flings curse after curse upon him, and calls for the magician to wound him with the spear, whereupon Klingsor, appearing on his castle wall, casts it at Parsifal; the spear will not strike him but remains poised over his head. He grasps it and makes with it the mystic sign of the cross, at the same time saying :

With this sign I exorcise thy magic: as I trust that this shall close the wound which thou hast inflicted with it, so may it overthrow thy illusory splendour in sorrow and ruin!

With this Klingsor's castle tumbles to earth, his beautiful illusive garden is seen as a death-like waste of faded things, and the defeated Kundry falls with a cry. Parsifal calls to her :

Thou knowest where thou canst find me again,
and hastes away from the desolate scene, which is also the scene of his triumph, his re-capture of the spear, the lost spiritual will. All this turmoil and discord and strife is but the trial and labor of the soul in cleansing the inside of its own chalice.

In Act III we see hints of the end of the soul's long human journey, the glorious and unspeakable state of Masterhood.

We must realise at the outset that the whole of these experiences are outside the range of consciousness of all but those who are themselves at super-human levels. However, by a clear intellectual understanding, we may make way for a true placing of these experiences in the soul's life, but to understand and know to some small extent we must endeavour to aspire to a state of consciousness beyond the levels the mind will reach. By using the faculty of the imagination, by the re-collection of our moments of greatest inspiration and by the assistance of Wagner's incomparable music, we may, if we are very alert, catch some zephyr-like breeze from these worlds of God's victorious Sons and the true Islands of the Blessed.

As to the music of this last act, one feels that to say much about it is bordering upon sacrilege—such music savours of “the cup of mingled agony and bliss” that is to be completely drained by the soul only at this, the final, stage of its long ascent. The eye might well be veiled and the restless mind made to cease its thinking whilst listening to it so that the soul alone may contemplate the mystery, for, as L. Adams Beck says in *The Splendour of Asia* :

When enlightenment is attained, all bars of time and space fall, and man is no longer blinded by his eyes and deafened by his ears.

At the close of Act II we left Parsifal conqueror of the desire-nature and, as a result, in possession of the sacred lance, the all-potent spiritual will. The opening of this, the third and final act, finds us at the significant Good-Friday Morning Festival Season, the greatest symbolic time for each child of man, for it betokens the final crucifixion of the old Adam and the growth into maturity of the Christ-child, the second Adam.

In the Northern hemisphere winter dies and the new life springs forward to full energy at Easter, for in that hemisphere

it is springtime. The curtain rises upon a daybreak scene in the Grail Castle's domains, and we see Gurnemanz preparing for the duties of the Festival. He awakens Kundry, who has now become a regular servant of the Brotherhood. She wakes with a cry and wearily sets about her humble duties. Parsifal, travel-worn, is seen approaching through a flowery meadow carrying the recovered lance. Kundry first sees this stranger in black armour, and she and Gurnemanz, both aged and much changed, go to meet him. Gurnemanz requests him to remove his armour in honor of the all-hallowed Good Friday, and Parsifal thrusts his spear into the earth, and, placing his helmet and other warrior accoutrements beside it, kneels in silent prayer before them. Both recognise him, Gurnemanz is overcome with emotion, and he and Kundry hasten to remove his black habiliments, to find him clothed in the seamless white robe of the Man of Sorrows. He hears from Gurnemanz, his erstwhile despiser, of the sad and fallen condition of the brotherhood. Titurel has died; Amfortis is praying and hoping for death, and the knights are wandering without a leader—details which awaken grief within Parsifal's breast.

After Kundry has washed his feet, Parsifal requests to be led to Amfortis, but first Kundry anoints them with oil. Parsifal then takes her phial and requests Gurnemanz to anoint his head, that Amfortis may "this very day greet me as King". Parsifal unobserved has taken water in his hand from the spring, and sprinkled Kundry's head saying:

My first duty I fulfil thus; be baptised, and believe in the Redeemer!

Kundry bows to the earth and for the first time weeps. She, who had tempted and then in fury cursed him, is the first he receives into the Order now to be under his charge, but we remember that in the deeper sense Kundry is part of

his own nature, transmuted to such a degree that it can now be used in the Grail's service. In an even deeper sense we may say that what we do to another we do to ourselves, since all are one in that deepest essence that lies at the heart of each of us, and our effects upon others in all phases and on all planes of life must some day be called up for future adjustment and balancing.

The temple bells are now heard, and also the strains of an impressive Dead March. Parsifal rising grasps the lance, is invested with his knight's mantle, and all three approach and enter the Temple. Two trains of knights appear, one bearing the bier upon which lies the form of Titurel; the other knights are carrying Amfortis. Preceding this group are those bearing the shrine of the Grail. The bier of Titurel is laid before the altar, and Amfortis is reminded of his last offices. Addressing the form of his father, he prays that the peace of death may be his portion also; the music here is said to be unearthly in its effect and power. As the knights, on behalf of the deceased Titurel, command Amfortis to unveil the Grail, he rushes down amongst them, in an agony baring his bleeding wound, and begs of them to "kill the tortured sinner."

To Parsifal there yet remains the completion of the transmutation of his inner nature, and the vestures of "flesh" the soul wears on all the planes of its being, so that it may be said that "the glory of the Lord shall be revealed" in them, and that all his "flesh" shall see it.

The final festival of the soul is being celebrated this Good Friday morning. For Parsifal, it symbolises his last in symbol only, for he must now celebrate in actuality in the life. Then for him the soul will have fulfilled the purpose for which it was first brought into being.

Around him are his now-nearly-exhausted lower elements—the repentant Kundry, Amfortis, the old and now humble

Gurnemanz, and the other elements—all there for the last rite of the soul's year. Marching with dignity towards the altar, Parsifal approaches Amfortis, and with the point of the lance touches his open wound, when the face of Amfortis lights up with intense rapture as he falls back fainting into the arms of Gurnemanz—fainting but healed at last. Says Parsifal :

Be whole, purified and redeemed, for I now perform thine office. Blessed be thy suffering, which gave the highest power of suffering, which gave the highest power of pity, and the strength of purest knowledge to the timid Fool.

The spear, which in the hand of selfishness and hate wounds so sorely, in the hand of love heals and becomes the Redeemer. Amidst intensely vitalising and wondrous music Parsifal raises aloft the lance, and concentrating upon it calls upon the Brotherhood to witness its restoration to the sanctuary. Mounting the altar steps he removes the Grail from its shrine, and reverently kneels before it. Slowly it begins to glow with soft light and the temple seems to darken, but the light in the dome grows as we hear the celestial choirs, and the knights join in the sacred Love-Feast song, symbol of the music that, we read, is heard at every true Initiation :

Highest Holy Marvel!
Salvation to the Saviour!

A ray of Divine Light descends upon the Grail, and it glows with unearthly and intense brilliance, while as Parsifal elevates it, the Divine Spirit, symbolised in the descending dove, floats down from the dome and hovers above its victorious messenger's head. Kundry, with fixed gaze upon her deliverer, falls lifeless at his feet—desire completely dead at last. The natural man having died its mystical death, everything related to it is raised up and glorified by the ascension of the inner consciousness—the Christ-child consciousness grown into the consciousness of a victorious Son of

God. Parsifal's vestures and consciousness are now "the mystical city at unity with itself".

In the joys, struggles and sorrows of the different characters of this music-drama, we have the story of all the great Initiations of the soul, called in Christianity the Birth, the Baptism, the Transfiguration, the Crucifixion and Resurrection and the Ascension. In other faiths these stages of the unfolding consciousness have other names, but they are all mentioned, and investigators and students of these matters seem to agree that the interval between the first and last Initiations usually requires a period of several lives. Parsifal, we know, had journeyed far and suffered many woes ere he attained to this final lordship of himself, his ascension to Masterhood or Spiritual Kingship. The joys, efforts, and woes passed through between the first and last Initiations must vary with the initiate, though all find the path a steep one for the bodies, while an increasing joy to the soul. Certainly the initiate would be strengthening any weakness in his character, and growing in knowledge and spirituality during this period.

It may be contended by some, in regard to this interpretation of Parsifal, that Wagner did not intend us to regard his opera quite in this light, but careful students of his private letters discover that he means and hints at much more than meets the casual perception. Furthermore, a writer or composer often senses and points to things of which he himself may not be fully conscious, and we know that the disseminators of the Grail legend were fully aware of the Occult Initiations and of the sacred nature of the knowledge committed to their care.

It should also be pointed out that this quick or Narrow Way, the Way of Initiation, is not confined to such outstanding Teachers as the Christ, the Buddha, Zoroaster and others like Them, but that it is open to any child of man who desires to climb

the mount of consciousness by a more rapid and a steeper path than that chosen by the mass of humanity. Of all who pass through these experiences it is written :

Behold the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the fourfold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from the sweet-smelling earth and rushing wind. Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all nature's wordless voice in thousand tones ariseth to proclaim :

Joy unto you, O men of Myalba.¹

A Pilgrim hath returned back from the other shore.

A new Arhan is born.

PEACE TO ALL BEINGS

A LETTER PRIMARILY CIRCULATED TO THE MEMBERS OF THE GENERAL COUNCIL

DEAR FELLOW THEOSOPHIST,

In view of the great gathering of Theosophists, of all kinds and degrees of opinion, that will assemble at Chicago for the World-Congress next August, I think that then a fine opportunity is afforded for discussion of the future of the Theosophical Society and its varied lines of activity.

I have several times talked with our President along the lines followed in this letter and, though she does not agree with all I say, she recognises the unity in diversity and the usefulness of friendly courteous exchange of ideas.

I do not write this with any desire to oppose any point of view differing from my own, or to press my own opinions, but as an attempt to clear the air, and to suggest using an opportunity to solve some of the problems that are exercising the minds of very many members.

So I send you this letter with suggestions for discussion at the World-Congress, hoping that, where so many noted Theosophists are gathered together, there peace, wisdom and balance may emerge.

¹ Myalba means Earth.

Many of us feel that something definite has now to be done to make clear the position and ideals of the Theosophical Society. The present situation in the Society has reached a point where some change is necessary, not so much as regards the definition of our objects and ideals, but as to making our aims, objects and ideals in the T.S. real and actual.

The statement that is printed each month at the end of THE THEOSOPHIST makes quite clear the absolute freedom of thought, belief and action of every member, and also indicates the direction of our study and trend of thought. But to a certain extent in the Society that freedom does not really exist, and in the eyes of the public who are not members, the T.S. is largely labelled with beliefs, creeds and dogmatism, and not without reason. And when a seeker after Truth, who has probably with pain and struggle left his orthodoxy, and who is trying to find the Ancient Wisdom, comes to a Lodge of the Theosophical Society to find that teaching, Theosophy is handed to him wrapped up in a creed, he is told that Mass, Freemasonry, ceremonies of various kinds, are the methods now wanted by the Great White Lodge for the helping of the world, all kinds of beliefs and authorities are put before him for his acceptance; he is told of a World Religion, a World University, a World-Mother,—not as future dreams, but here and now.

Please understand that I have absolutely nothing against the Liberal Catholic Church or Freemasonry, etc. I think both these are excellent organisations (I myself belong actively to the Co-Masonic Order), and they have a useful work to do in the world. What I want to emphasize is that any organisation with a creed, form, dogma should *not* be an integral part of any T.S. Lodge. Theoretically and on paper the T.S. is free, actually and in many Lodges (not all), it is not. There are Lodges where, if a member is not in real sympathy with the L.C.C. for instance, he is rather outside the pale, Lodges where the seeker for freedom from Theology and forms most certainly would not come, and would not find his freedom if he did!

I personally feel that in the T.S. the chief Officials, such as the President, Vice-President, Recording Secretary, Treasurer and Secretaries of Sections, etc., should not be *officially* associated with any sects, denominations, creeds, dogmatic cults, as leaders thereof. It would hardly be possible to lay this principle down as a dictum or to formulate a Resolution on those lines, it even may well be said that if members want a Catholic Church, or a Bishop or anything else in their Lodges why should they not have it? True. But I cannot help feeling that the atmosphere of a theological Church smothers the clear Light of Theosophy. And though the Church may be splendid in its own place, that place is not the Theosophical Lodge.

The chief work of a Lodge is to carry out the Objects of the Theosophical Society whatever they are or may be, and to be an open friendly place where any seeking soul can come for help in his spiritual quest, to give and receive ideas, companionship and mental

stimulus. Every kind of ideas, every new line of thought, should be discussed in a Lodge, but never must the T.S. or its Lodges or members be attached or anchored to any one idea or line of thought; exploration and search for truth, not settlement in a groove is our aim.

I suggest this freedom from all limitation for officials of the T.S. because, while realising the fact that every T.S. member is and must be free to do, think and act exactly as he or she wishes, for a prominent official of the T.S. to be at the same time *officially* and publicly bound to a particular and limited line of thought or expression,—however much we may assert that it should not be so, that people are foolish if they misunderstand our attitude,—the fact remains, that if a General Secretary is a Catholic Priest (L.C.C. or otherwise) or an ordained Baptist Minister, or a Buddhist Monk, etc., the work in that country is definitely labelled by the persuasion of the General Secretary, and while the T.S. there may attract to it men and women whose temperament is on a similar line, it does not attract those souls who are seeking for some solution of the problems of life that they cannot find in the various folds of orthodoxy.

I myself think that Krishnaji's message of liberation, freedom, of transparent truth, affirming the need to cast off all paraphernalia and to find Truth, our own Truth, has come just when the T.S. needs such a sharp clarion call. He has given courage to those who have long pondered these things, and brought awakening to many who were dreamily drifting. He once said: "When you are able to become a flame of revolt, the means to reach the kingdom of Happiness will be found."

Of course the T.S. cannot have imposed upon it belief in Krishnaji as a Teacher, or in his teachings. But many of the T.S. members do believe in him as a Teacher, and as a member of the Lodge of Masters who have guided the Theosophical Society in the past. And these think that little difference exists between his teachings and what are the true ideals and aims of the T.S.

I am writing to you so freely because we all have a great love for the T.S. and a great love and veneration for the President; but as many of us travel and meet Theosophists and Star members from all over the world, and hear what they say, we feel that the position is becoming more and more difficult, and that it is time to stop talking and do something to solve problems confronting us.

Therefore I think that some statement of policy might be put before the World Congress to be held in August in Chicago, so that those who attend it may come prepared for real discussion and decision, not merely talk. This World Congress is pregnant with potentiality for the future of the Theosophical Society, if only those who come to it will come with the idea of frank expression of opinion and constructive ideas for the future work of the Society.

Yours fraternally,

DOROTHY JINARAJADASA

THE CREEK INDIANS OF NORTH AMERICA

The Forty-second Annual Report of the Bureau of American Ethnology, for 1924-25, issued 1928, is very comprehensive. Its 900 large pages deal entirely and exhaustively with the indigenous Creek Indians of N. America. The aboriginal culture of the Indians "is rapidly disappearing and being replaced by the white man's civilisation. Certain tribes have already lost almost all their native customs, and others will follow rapidly until little of scientific value remains . . . The younger generation of Indians . . . are almost entirely ignorant of the significance of the rituals or ceremonials". The Bureau intends to record the Indian culture before its extinction. It makes, therefore, extensive explorations and excavations, and is preserving archæological remains.

The first Paper of the Report deals with the "Social Organisation and Social Usages of the Indians of the Creek Confederacy". Their story starts in legends the real meaning of which would require careful occult investigation to determine. Most of the accounts seems to agree that the earliest Indians came out of the earth, and one account says that their first father escaped from a universal deluge. When the "whites" first came there were very general prophecies among the Indians that they would be dispossessed by these newcomers created "out of the foam of the sea"; also that the Indians would disappear back into the earth whence they came, and their land too would disappear, "presumably under the waters of the ocean." The final end of the world is to be by fire.

The Social Organisation of the people is examined in detail. Many interesting little stories are given as to how the clans came by their picturesque names, e.g., Panther, Bear, Wind, Beaver, Eagle, etc., and much care is taken to trace the exact meaning and use of the various elements in their "town planning" and the arrangements of the ceremonial grounds. Within these grounds all the Councils of the tribe were conducted and all laws made and judgments passed.

The General Customs of the Creek Indians are next investigated. They fall, for classification, into cycles: "the cycle of human life itself, including the important events incident to existence, such as birth, puberty, marriage, and death. There were certain others determined by the annual cycle of the seasons, and still others by the shorter cycle of day and night. Beyond these were still other customs independent of changes in life or nature."

The next Section deals with the "Religious Beliefs and Medical Practices of the Creek Indians". "They conceived of the earth as a flat plane overarched by a solid vault," though some thought the earth square. They seem to have believed in good and bad spirits. In their close contact with nature, everything seemed to them very much alive and having a special purpose. Of course many superstitions clung closely about their lives and religious performances. They were convinced of the existence of good and bad spirits and of the power of those on the "other side," or ghosts, to take part in the affairs of the living. Dreams and visions influenced them considerably. Taboos were numerous, for they were of the opinion that if one ate a thing one became imbued with its properties, real or supposed. Probably experience had taught them quite a lot. There were all sorts of dances which apparently arose largely derived from their observation of nature and the natural movements of creatures, assisted in the rendering by their own imagination.

As regards medicine the Indians thought that "just as among the beings and objects of nature there were certain ones which possessed or acquired exceptional super-natural powers, so there were certain men who were possessed of such power or were mediums for its expression. They were also versed in the powers possessed by other created things, and hence were partly prophets or soothsayers and partly doctors, while some of them occupied official or semi-official positions, and became priests". It is evident that much of their treatment of diseases, etc., depended on their clairvoyance. The training of young medicine-men obviously induced this power. Witchcraft was practised but opinion was much against it, and witches and wizards were severely punished when evidence seemed strong enough against them. Herbs were of course extensively used.

"Aboriginal Culture of the Southeast" and "Indian Trails of the Southeast" are the last two Sections of the Report. It is impossible to go into them here. They are most valuable and interesting. Many illustrations add to the value of the whole record—a veritable monument of patient research.

J. R.

NOTES AND COMMENTS

A BRITISH Museum expedition spent all last year in British Honduras, exploring a site near the Guatemalan border. The remains of the building they found were proved to belong to an early period of the ancient Mayan empire. At Santa Rita was found pottery in great variety, which displayed remarkable perfection of technique. Most of the vases were ornamented in vivid colours. There is a belief that the Mayans and their culture were equal to the Egyptians

and Assyrians. Some think that Central America was the Atlantis of Plato, others that it provided the Egyptian civilisation. The explorers found no trace of any metal—stone was the special medium and the Mayans did wonders with it. A limestone mask is considered one of the most valuable of the finds. It gives a vivid idea of the ancient Mayan type.

Herculaneum is being further uncovered by the Italian Government archæologists. Mosaics, beautiful wall frescoes, statues, baths are all coming to light, also the stage where Plautus and Terence delighted the cultured audiences of their day. Among the statues are a fine bronze head of Bacchus (bearded) and one of the beautiful and much admired Egyptian, Berenice.

* * * * *

As H. P. B. prophesied, chemistry is certainly making remarkable advances and will be the most potent factor in the changes ahead. "A chemical civilisation," as some are calling it, has already had its foundations laid. The advances toward understanding of the composition and behaviour of the different elements are expected to exert tremendous and unpredictable effects upon the lives of human beings. The increasing knowledge of the nature of the different elements is enabling physicists and chemists and engineers to bring them within the range of usefulness in a multitude of new ways.

* * * * *

A Rosary made out of stones a million years old has been presented to the Pope. The stones are called Staurolites. They are mined in Patrick County, Virginia, and are always in the form of crosses. They are more popularly known as "fairy-stones". The legend is that when the fairies heard that Christ had been crucified they wept bitter tears, which fell to the earth in the form of crosses and were solidified by time and nature. Dr. Francis Nicholas Dean of the Maryland Academy, who collected the stones, examined some 22,000 so as to have them all perfectly matched. They are dark brown in colour and only require cleaning and polishing.

* * * * *

The American Ceramic Society was to hold a display of its wares in February last. It is claimed that the lost secrets of ancient Egypt, Assyria, Rome and China have at last been duplicated in modern laboratories. The marvellous blue and opaque cornelian glass of Egypt has been vainly sought for 2,000 years. These wares possessed everlasting colours which have defied the ravages of heat and cold, drought and rain through many centuries. The Society says: "We are confident we have the secret at last. We have achieved acid-proof enamels and glazes, equal to any made by the ancients . . . The ancient artists . . . wove a cloud of mystery about their work. They desired their kings and queens to believe they laboured

in partnership with the gods. They worked their fires in isolated places, only on the darkest moonless nights. They dramatised their activities with weird rites, uncanny dances and incantations."

They silently sought the materials they needed. They allowed no spies. If one of them ventured away he was followed and ordered back. If he refused, a dagger in his heart silenced him. These artists formed special and powerful clans . . . Their modern American "reincarnations" are just as exclusive, and guard their secrets just as closely as did the ancients . . . They were, at the proposed Exhibition, to display enamels, glass, terracotta, pottery and brick.

A recent writer on the Russian Theatre describes it as a "propagandist theatre," one that has performed a superb function as the first step towards the true people's theatre, which will some day take its place. The "unindividual" is the special note of it all. The "star" performer is instructed that he is but "an instrument for social manifestoes . . . He must excel at grotesques, caricature, horse-play, violent stirring movement, and as a member of the masses, devote himself to serving them . . . They were asked to forget everything in the drama practised in their own or other literatures, because they had to aim at an untried and different denominator of the intellect and emotion".

The themes of the plays are usually attacks on the Czarist past of Russia and the villainies of the capitalists of the world, whom they are taught to hate as the common enemy. "It was inevitable," says the writer, "that a Government, which is in advance of every other Government in its scientific mastery of the art of propaganda, should sooner or later realise the importance of motion-pictures and stages as instruments of propaganda, for winning the public, unifying and controlling it, and keeping it stirred to a constant pitch of dedication and excitement."

M. Emile Sevin, the French mathematician, has put forward the hypothesis that ether and matter do not interpenetrate but are simply in juxtaposition, the first being for the second a support and not a content. So the physical universe resembles in four-dimensional space a soap-bubble: the ether, covered with tiny spheres, electrons, placed at a distance from each other, according to their radius, and applied to the inner side of the bubble by the forces directed towards the exterior and issuing from one central point only: these forces constitute gravity; the vibrations set up in the film of the bubble are the light waves . . . M. Sevin has confirmed all possibilities, all equations, etc., by a rigorous mathematical analysis . . . In establishing the co-ordination between gravitation and light, that between gravitation and electro-magnetism has also been established. The question is asked: What is this central

Force which animates worlds and atoms, which regulates universal attraction, and which creates both light and life? It is all-powerful and all-harmonious; it peoples the abyss, and is beyond the comprehension of our poor brains . . . Is it then this Force *that we call God?*

* * * * *

Myrmecophilous Insects! Sounds imposing, but it simply means the insects which are guests of ants, or "ant guests." Sometimes the ants seek out these guests, sometimes the guests seek out the ants. *The Guests of British Ants: their Habits and Life Stories*, by H. St. J. K. Donnisthorpe, describes these relationships. Some guests are tended, fed and licked by their hosts. Some are barely tolerated; others are hostile beetles which often devour their hosts and their offspring. There seem to be many ant parasites. Some moths live in the nests as scavengers. Ants like to imbibe the glandular secretions of some caterpillar larvæ . . . What about Karma in all this?

J. R.

* * * * *

Indications are not wanting that the older brothers in our humanity are reaching out helping hands to their younger and less experienced brothers.

Three events of this nature are chronicled in *The Survey*: Conferences of the Mexicans at Pomona, the Negroes at Washington; and the Indians at Atlantic City, the three forming what the Editor is pleased to define as "The Boxed Compass of Our (U.S.A.) Race Relations". In each of these conferences there has been a real effort to disregard the form (race barriers), and understand the way of the Life within.

The Mexican Conference, which concerns the Southwest and Centre of the U.S., is not a professional uplift movement, but a clearing-house of inter-racial friendliness.

The two most important questions were immigration and assimilation. The preponderance of opinion was favorable to restriction, recognizing the social menace and economic burden of a mass of undigested Mexican population. However, the sentiment in favor of restriction was based fully as emphatically upon the best interests of the Mexican himself.

In discussing Assimilation, it was recognized that the Mexican peon enters this country for the same reason that a citizen of the U.S. enters Mexico—to improve his economic and financial standing, the American as a capitalist, the Mexican as a laborer. However "the second generation of the Mexican immigrant is assimilated to a limited degree, and the third generation will be wholly American in its ideals".

The directors of the Conference spent 6 weeks in Mexico this year, in promoting this spirit of good-will and co-operation between educators and Government officials of the two countries.

The Meeting of the (North American) Indians at Atlantic City deals with a problem almost entirely shorn of racial prejudice, because it is an outstanding fact that the white race can assimilate, even to color, the red race, and that the third generation (often the second) resulting from the matings of these two peoples, almost without exception, shows no trace of color.

It is therefore a problem of justice in dealing with the wards of the nation, who for three centuries have been despoiled, unintentionally, but nevertheless despoiled, by the Government through its Bureau of Indian Affairs, while the people sit indifferently and selfishly by, and do nothing.

The purpose of this Conference was to arouse public opinion throughout the country to the point where it will demand the re-organization of this Bureau through its various representatives in the Government at Washington. "Practically all phases of Indian life were covered—health, education, economics, welfare, administration and the Indian service."

The blame was laid on both Congress and the Administration, and behind them the *American people*. It was decided to accept the Meriam Report and act to carry out its recommendations, which include a definite scheme for the complete re-organization of the service.

Gen. Hugh L. Scott, who has been in close touch with Indian affairs during his long and useful life, said: "We are abundantly willing to spend huge sums of money on the relief of foreigners, while remaining blind to our obligations at home toward our own people, as the Indians eminently are. There is no more patriotic element of the country, or one more willing to shed its blood for our flag, as manifest in the late war. Why hold back grudgingly from educating him to become one of the greatest elements of strength in our body politic, as he is fast becoming, and surely will become if he is properly treated?"

The Negroes at the Washington Conference discussed questions of color-line as well as education and economics. This like the Red Indian problem is America's own, but no less a world problem, concerning as it does the huge black populations throughout the world, in their association and intermingling with white, brown and yellow men.

At the Conference were gathered Southern whites and Northern blacks, civic leaders and educators, every force and factor dealing with our major race problem in its new and constructive phases . . .

"Under the transforming influence of the Conference, for many minds, the color faded out of the color question."

It cannot be exclusively either the white man's burden or the black man's burden, but is fundamentally inter-racial, both in its negative handicaps, its joint responsibilities, and its positive benefits. That it is neither exclusively educational, economic nor political, but a composite; that religious and secular, philanthropic and public agencies must conjoin in resolving it, is the emergent conclusion.

A feature of the Conference was Dr. W.E.B. Du Bois' (colored) treatment of the idea of citizenship. "His own statistical survey called for more exhaustive investigation of the entire field; with particular emphasis perhaps upon a study of the effect which limiting the civic privileges of negroes has upon the general political conditions of these same localities. This paper and the discussion following it showed concert, not only on fundamental theoretical principles of democracy, but upon the quite realistic, scientific claim that a disfranchised body results in political oligarchy, in miscarriage of party government, in venal political machinery, and in opportunity at least for the easier exploitation of the working class generally."

M. V. S.

"EXPLORING YOUR MIND"

A REVIEW BY HELEN R. CRANE

"I DO not mean to say that a man can make himself. I sometimes think he can pretty nearly do even this. But I am certain, as a psychologist, that if you are not working hard you *can* work hard; if you are not punctual you *can* cultivate the habit of being punctual; if you are not controlling your temper you *can* control your temper, if you are not going at things with will-power and determination to win, you *can* develop enormously your drive and will to win. Success is not something that nature hands you, all done-up in a nice package, labelled intelligence. Success in the main is the outcome of the steady exercise of those traits of character and personality which can be to an almost unbelievable degree developed by the individual, himself."

Edward Albert Wiggam, in his book, *Exploring Your Mind*, records an interview with Professor Henry Foster Adams of the Department of Psychology at the University of Michigan, and the above statement was made by that learned Doctor of Philosophy. He has been carrying out a number of very important researches for measuring mental functions and abilities.

He goes on to say about success: "In fact, it seems to me we may well look at ability or effective personality as a five-sided figure. On one of the sides let us write Mentality; on the second side, Physique; on the third, Emotional Control, on the fourth, Will Power; and on the fifth, Social Intelligence. A considerable degree of all are necessary to a well-rounded character. Without mentality you have the moron, without a good physical make-up you have the invalid, without emotional control you have insanity, without will-power you have the dreamer and without social intelligence you cannot do team-work with other people.

"After nearly half a century of studying the causes of human success and failure, some think that twenty per cent of failures in business are due to things beyond the control of the individual; such as changes in style, money panics, changes of trade routes, floods, bad crops and what the insurance companies call 'acts of God'. But they state that eighty per cent, of all failures in business are due to things the individual can control. They are due to such things as lack of perseverance, industry, caution, getting along well with employees or customers, lack of firmness, and those traits of personality and character that the individual can develop in himself to a very high degree if only he takes hold of himself and perseveres."

The book is a treasury of information regarding the latest researches in psychology. It is written simply, and is not difficult for the lay-student to follow. The author has consulted the different American psychologists about their own particular field.

By means of his tests Dr. Terman, who revised the Binet-Simon Intelligence Scale, examined children from the public schools principally of Los Angeles, San Francisco and Oakland. These schools enroll about a quarter of a million children. Dr. Terman and his assistants selected for study gifted children. They compared them with groups of other children chosen at random. It was interesting to discover that often parents and teachers were wrong with regard to the brightness of the children, and that the bright child did not always have the highest marks at school. He sometimes was shy, lacked industry and stood low in deportment.

"By the tests, we learn what an average child of any given age can do and ought to do. We have thus a basis for comparison. A seven-year-old child, for instance, ought to tie a double bow-knot in one minute. If he can do this at the age of four, we say the child is three years 'above age' in this particular test Many people would believe it impossible that such simple little tests could indicate a child's inherent mental power; but experiments extending now into the millions prove that they do.

"Not only the exceptional child but every child should be mentally tested, I think, and all the aids of modern psychology placed

at the service of the child and his parents, to enable him to make the most of himself in the world."

Mr. Wiggam says that the most amazing fact that these researches have revealed about the public schools in America is that the really backward child in our school system is not the dull child but the bright child. Bright children are, as a rule, further behind the grade where they ought to be than are average or backward, or even stupid children. The popular beliefs that prodigies are generally lop-sided in their development, lacking in emotional control, sickly and more inclined to disregard the commonly accepted moral standards than the average child, are exploded. The scientists have proved that geniuses average higher points in every regard than ordinary people. "We have absolute proof," stated Dr. Terman, "that the intellectually gifted are not more one-sided than ordinary people . . . High ability in one direction does not indicate weakness in another." There goes the Emerson theory of compensation!

"Is it not true, however," asked Mr. Wiggam, "that precocious children do have many oddities and eccentricities which prevent them from doing good team-work, being one of the gang, and making friends like ordinary children?"

"The thing that gives rise to this notion," answered Professor Treman, "is, I think, the fact that a child of ten, for instance, with the mental capacities and knowledge of a child of fourteen or fifteen, has a natural desire to associate with children not of his physical age of ten, but with those of his mental age of fourteen or fifteen. If the child is a boy, he is smaller physically, but he is just as big mentally. So the poor little chap has a hard time, both going and coming. Nearly everything he does is out of the ordinary for children of his age, and that is probably the reason that he has gained such a reputation for being odd, peculiar, eccentric and lacking in social qualities."

Bright children, no matter in what direction their particular talents lie, always have a broad field of general information.

"The most marked thing, of course, is their insatiable curiosity—their passion to learn. The amount of general information upon almost every conceivable subject which these bright children of ours have picked up is not only gratifying but also truly astonishing, and this holds true whether they have attended school or not. Indeed, their minds range so far beyond the mere school subjects that some of them are like little walking encyclopædias."

"Must a person be interested in what he is doing in order to achieve success in it, or is it the ability to achieve success in it that makes him interested? The answer to that is: A person must be interested to achieve any marked success. The greater the interest and enthusiasm that you can throw into your work the better you will succeed . . . Intelligence alone is not the whole thing in success. Moderate intelligence with high enthusiasm will often succeed where high intelligence with low enthusiasm fails. Enthusiasm alone may turn failure into success."

In New York, at Columbia University, Mr. Wiggam talked with Dr. Michael I. Pupin, professor of electro-mechanics at that institution, and the doctor told him that science is proving that the human soul is the greatest thing in the Universe, the supreme purpose of the Creator; that science is leading us closer to God, that science does not contradict belief in the immortality of the human soul. "Science is revealing God in greater and greater glory, and teaches us that in time we may possibly even see Him face to face . . . Science is constantly revealing God's laws. When we obey these laws we are literally carrying out God's Will, co-operating with the Divine purpose. It is the philosophy of science which discloses to us the meaning of the universe . . . Science, instead of taking God out of the world, as some have feared, brings men into a closer spiritual relationship with Him . . . Man is revealed by science as a being who is constantly progressing from glory to glory, changing more and more towards the spiritual image of his Creator."

REVIEWS

Reincarnation, by "Papus" (Dr. G. Encausse), Translated by M. Vallior. (Rider & Co., Paternoster Row, London, E.C. 4.. Price 3s. 6d.)

The book defends the Law of Rebirth; shows the chemical rebirth of the atoms, the return of organic matter as plant food, through the fruit and edible herb, into the human organism. But Papus ignores the subtle point of the atoms' evolution in so doing. The diagrams, when the Doctor comes to the really human incarnation, are many and good. The various steps are made clear, and a great number of rare, or unusual deviations from the rule are noted and explained. The Law of Karma is hardly emphasised enough. In explaining the animal "physiognomic form," "Papus" seems to ignore the seven rays. And he entirely misses the mark when he says "It is therefore unscientific emotionalism which leads us to imagine that we are evolving our bodies by adopting vegetarianism." That part of the book certainly does the Doctor's erudition no credit.

The Chapters on "The Language of the Spirits," on "The Messengers of the Father," and the short explanation and chart, lift one to something of the real life of the ego. The book closes with a full translation of Book XII of the *Laws of Manu* on transmigration of souls, and a chapter of examples of the memory of former lives.

A. F. K.

The Path of Purity, II: A Translation of Buddhaghosa's Visuddhimaggā. By Pe Maung Tin, M.A., B. Litt. (The Oxford University Press, London. Price Rs. 10.)

This is No. 17 of the Pali Text Society's translations. The First Volume appeared as No. 11 in 1923. These are valuable from a scholarly point of view, but are meaningless to the layman; they are really in many respects useless to the reverent or even respectful mind, for the explanations are so obvious, the criticism so carping, that much of such commentary is childish. Oriental literature is full of such commentaries, all written after the first recorders have given the words of the founder. It is only the original text that is illuminating, that by calling for intuition awakens it. One turns from all these commentators with weariness, asking "Lord, what do they understand?"

A. F. K.

With and Without Christ, by Sadhu Sundar Singh. (Cassell & Company, Ltd., London. Price 3s. net.)

This famous Christian Sadhu strikes one as a typical Hindū in his Christianity, if one may be excused the Irishism. If in his youth he had been exposed to the influence of strongly sincere followers of any other religion than that of the good missionaries at Rampur, he might equally well have become a Mussalmān or Buddhīst, or remained Hindū, for it is fervour and sincerity of purpose rather than depth of understanding that characterise him. This is undoubtedly a "living" faith, and it matters little under what name it masquerades. It is interesting to read his assertion—made in other books as well as this—that there is a secret fraternity of Christians scattered throughout India, working as Sadhus among the people. It seems possible that he is claiming religious fellowship with the many mystically-minded holy men who have listened sympathetically to him, and perhaps with greater knowledge than his own, have been prepared to acknowledge that his Christ was their Kṛṣṇa or Mahādeva.

H. V.

The Story of Indian Music, by Ethel Rosenthal, A.R.C.M., etc., (William Reeves, 83 Charing Cross Rd., London. Price 7s. 6d.)

This "Study of the Present and Record of the Past" of Indian Music will be invaluable as a referendum for earnest students of oriental music. The authoress has evidently travelled extensively, and spared no pains to make herself acquainted with all the modern

schools, while steeping herself, so far as an alien may, in the best of the old traditions. No one can understand or appreciate the soul of India who ignores or despises her music, and it is good to read of the efforts being made, in successive All-India Musical Conferences, to standardise some form of notation, and cherish the few remaining—and too much neglected—practitioners of the sacred art, before their secrets perish with them, unheeded in the vulgar appreciation of the harmonium. The beautiful and subtle Vīṇa, varying in form for north and south, but always almost as wonderful to the eye as to the ear, the Sārāṅgi, Sītār, Dālruba, Ṭabla and other familiar Indian instruments are described, and the origin and nature of all the Ragas scientifically detailed, and the book concludes with Sir William Jones' treatise, written in 1784, which is a treasure in itself not to be missed. Sir William must have combined, to a rare extent, the characters of scholar, philosopher and musician.

H. V.

The General Report of the Theosophical Society. (T. P. H., Adyar.)

The Report presented to the Fifty-third Annual Convention, held at Benares in December, 1928, makes a bulky volume, published worthily, for circulation to the General Secretaries of Sections. It is evident that a new spirit is animating the work all through the world, and despite shakings in places, membership increases to a satisfactory extent.

H. V.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The World's Religions Against War (The Church Peace Union, 41 Parliament St., London, S.W.1.); *The Life of Annie Besant*, by Geoffrey West (Gerald Howe Ltd., 23 Soho Square, London, W.1); *Higgins' Apology for Mohamed*, by El Mirya Abū'l Fazl (Allahabad Reform So., Daryabad); *The League from Year to Year* (October 1st, 1927—September 30th, 1928) (Information Section, League of Nations, Geneva); *A Short Life of Apollonius of Tyana*, by M. Florence Tideman (T.P.H., Adyar).

OUR EXCHANGES

We acknowledge with many thanks the following :

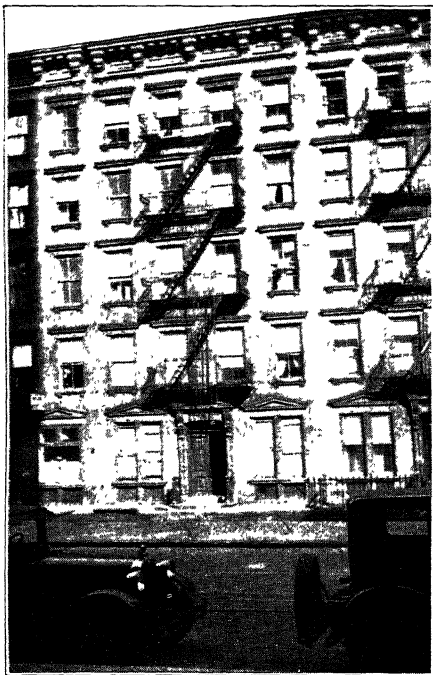
The Calcutta Review (April), *Modern Astrology* (April), *Theosophy in South Africa* (March), *Light* (April), *The World's Children* (April), *Bulletin Theosophique* (April), *The Canadian Theosophist* (March), *The Star Review* (March, April), *Theosophy in Ireland* (January), *The Humanist* (April), *La Revue Théosophique*, *La Lotus Bleu* (March), *League of Nations*, *News from Overseas* (March, April), *Revista Teosofica Chilena* (February), *The New Era* (May).

We have also received with many thanks :

The Non-Subscribing Presbyterian (February), *Teosofi* (March), *The Indian Educator* (March), *Theosophia* (April), *The Bombay Scout Gazette*, *Pewartia Teosofia* (April), *Toronto Theosophical News* (March), *The Scholar* (March), *The South Indian Boy Scout* (March), *Liberacion* (February), *Buddhism in England* (April), *Ek Klesia* (April), *The American Co-Mason* (February), *The Beacon* (March), *Heraldo Teosofico* (March), *The Cherag* (April), *The Occult Review* (April), *The Vaccination Inquirer* (April), *The Vedic Magazine* (February, March), *Fri Horisont* (March), *Revista Teosofica Cubana* (March), *De Ster* (April), *The Sind Herald* (April), *The Prakash*, *Heraldo Teosofico* (March), *Kalyan* (May), *The Journal of Oriental Research Madras* (January, March), *The Vedānta Kesari* (May), *World's Unity* (March), *Report Woman's Indian Association, Madras, 1928—1929*, *The Asiatic Review* (April), *Weekly Unity* (September), *De Theosofisch Beweging* (April), *The O Futuro* (April), *Gnosi* (March, April).

ERRATA IN MAY "THEOSOPHIST"

- P. 115, "Donna Oaballini" for "Donna Gamberini".
- P. 116, "Awarenes" for "Awareness".
- P. 203, "Unkil" for "Ukil".



433 West 34th St., New York City, the only building in New York, now standing, in which Madame Blavatsky lived. Photographed by Miss Lydia Hamren.



ON THE WATCH-TOWER

THE President, writing from Budapest May 16th, says that all had gone well so far. She was staying with Mme. de Rathonyi, the Hungarian General Secretary, T.S. "All the arrangements here for the European Federation are admirably made," she writes: "The Government is very friendly because of my protest against the injustice with which Hungary has been treated in the treaty of Trianon . . . I have chosen as title, for our Manchester Free Trade Hall meeting, 'Britain's Rule in India: A Danger to the Peace of the World'. . . I am well, very well, I am glad to say, and my voice is in very good order."



From England she writes:

"I have the happy announcement to make that, thanks to the splendid work done by my dear Brother C. Jinarājādāsa, I was able to announce to the European Conference at Budapest the formation of two more National Societies, the T.S. in Central America, and the T.S. in Peru. Peru, in days of yore, was a big centre of our group, which has come down through the ages, re-uniting itself from time to time. I have also a special interest in S. America, and though its realisation is in the far, far future, I feel that he is laying, well and truly, its foundations. Doubtless we shall be together there also, when that distant time is here.



The work has been so very heavy that I must put off a sketch of the last month's activities to the 'Watch-Tower' of next month.



I am hoping to meet many members at the World Congress in Chicago. I go to the Camp at Ommen, but shall, I fear, have to leave it for the U.S.A. before it closes. Evidently my Karma just now is in wide journeyings, but it is very delightful to meet, wherever I go, faithful and devoted members of our beloved Society, 'the corner-stone of the future religions of the world'. Presently we shall see the splendid results of our Krishnaji's wonderful work in destroying outworn forms—no forms that are still expressions of Life can be destroyed—and we shall see 'a new heaven and a new earth' as the Life is embodied in the new forms it creates for its own expression. Brothers mine, do not be distressed. 'Let not your hearts be troubled'."

The publication of Mr. Geoffrey West's revised and enlarged biography of the President of the T.S. has met with a most sympathetic response from the chief critical journals, and it is interesting to members to see the variety within unanimity of the reactions. *The Nation and Athenæum* is struck by the brilliance of Mr. West's metaphorical snap-shot of his subject as an express-train "speeding irresistibly, on a headlong progress . . . with ever-gathering momentum," shedding along the way whatever and whomsoever cannot keep up the pace; but the critic justly remarks that the biographer himself has got discarded at a certain point of his heroine's career, so that while the earlier portion of the book is admirable in "lively sympathy and dry insight," there is a failure in understanding when

"the express suddenly jumps her points against the signals, and thunders off on the new track" of Theosophy. *The Times* critic too regrets that the biography "has not reached intimacy or finality" being mainly external, and suspects that Mr. West may be "a little too positive himself to be able to penetrate far into the nature and aims of Theosophy". The *Light* writes of "Annie Besant—Amazon and Sphinx" agreeing with her biographer's aphorism that her life is "One of those adventures much too strange not to be true". The conclusion of this article is just and cautious: "Only the historian of the future will see the drama in its true proportions, for the curtain has yet to fall on the last act."

* * *

Judge N. D. Khandalavala, one of the oldest members in India and a frequent contributor to the columns of THE THEOSOPHIST in its early days under the editorship of H.P.B., has sent for the Archives some most valuable material. This includes 16 autograph letters of H.P.B., hitherto unpublished, several articles by her, and a number of important letters from W. Q. Judge, B. Keightley, G. R. S. Mead, etc. It is most gratifying to have all these available, and Mr. Khandalavala's generosity has our cordial thanks for this splendid contribution to the Records of the Society's early history.

We have also to extend warm thanks to the Indian Section Council for having voted to the Archives from the Section Library at Benares a bound volume of very valuable pamphlets. This too is a most acceptable gift.

* * *

We regret to hear, through the press, that Krishnaji suffered some slight injuries in a motor-smash in California. The Ojai Camp in May was, apparently, again a great success. He is due at the Ommen Camp on August 1st.

After Krishnaji left England he spent four days in New York where he lectured to 1,500 people; one day in Chicago with a lecture to 1,000, and then went on to Ojai. There, Mr. Y. Prasad writes, "Krishnaji had a month's rest before he began his week-end talks. The Star Land looks wonderful, and the Oak-grove in it, where the talks were given, is almost as good as (if not better than) the Adyar Banyan Tree. Krishnaji gave two talks, both marvellous . . . Mr. Warrington gave a large tea-party (almost 300 people were present) to meet Krishnaji. Then Krishnaji gave a small tea-party to 50 or 60 of the leading men and women in Ojai, at Ārya Vihāra . . . Out of the 1,200 or 1,500 who came to the week-end gatherings, nearly 800 are not Star or T.S. members. There is such a peculiar misunderstanding about him that it is a great relief to people when they meet or hear him . . ."

* * *

Mr. A. P. Warrington, Vice-President, T. S., is busy developing Krotona. He plans to make the estate productive, the first step in this direction having been the opening of Krotona Hill Nursery for commercial work in landscape-gardening, plant and seed selling, etc. This venture has flourished, and the building of a series of small apartments is the next plan to be worked out. Four units are to be constructed around a patio, and each apartment will have a living room, bath, kitchenette, dressing-room and garage. The buildings will be of cream-colored stucco with red-tile roofs in the Spanish style.

* * *

Dr. and Mrs. Cousins have had a crowded and most successful time during their long tour in the United States. Dr. Cousins writes :

“ . . . We have now had time to look carefully into dates, and find that, to get back for work before October 1, as we were instructed to do, we must omit the T.S. World Convention, which was shifted from May to August. So we are booking by steamers which will give us four days in Hawaii about July 26 or a little later. We are sorry to have to miss the Convention, but the work which we were to have done through it, *i.e.*, demonstrating the higher things in the life of India through art, etc., has been very widely done through channels that the T.S. does not influence. We have been in eight of the largest Universities of America, and have two more ahead of us. We have been in numerous societies and clubs. Apart from our items in Europe, we have between us given about 140 full-length lectures in America alone. The enthusiasm that we have aroused is somewhat disconcerting to our modesty, and either or both of us will have to return for another tour to satisfy the demand and establish many things that we have only been able to give the preliminary push to in passing . . . ”

* * *

Professor Wood, the Recording Secretary, has cabled that he is changing his programme, and is instead going to Ommen Star Camp, and from there to the World Congress at Chicago.

* * *

We regret to announce the passing of one of our most devoted members, Mr. P. K. Telang, so well-known at Benares, Adyar and Bombay. He was for many years a member of the General Council, T.S. He was one of those who helped in the building up of the Central Hindū College as teacher of History and Samskr̥t, making this language more a living than a dead tongue, and was afterwards

Hon. Professor of History in the Hindū University. He later became Principal of the Theosophical National Boys' School, Benares. He assisted Dr. Besant with the editing of *New India* at the time of her internment. His health broke down latterly, and for a few years he has been a great sufferer, so he will welcome his release from pain.

J. R.

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From Mr. Jinarājadāsa we have received the following :

THE ARCHBISHOP OF LIMA AND MR. JINARĀJADĀSA

Mr. C. Jinarājadāsa lectured in Lima, the capital of Peru, from April 15—19, on the subjects : The Idealism of Theosophy, Some New Viewpoints in Education, The Teachings of Krishnamurti, The Gods in Chains, and The Perfect City of Man and of God.

A theatre holding 1,500 was packed, and hundreds were unable to gain admittance. Two daily papers published each morning the entire text of the lecture delivered the evening before ; towards the close of the series, a third daily also published the two concluding lectures, the public demand being so great. One lecture, " Why not be a Theosophist ? " was broadcasted.

After four lectures had been delivered to enthusiastic audiences, and on the morning of the last lecture, the following appeared in every newspaper :

ARCHBISHOP'S PALACE,

LIMA,

April 18, 1929.

BRETHREN,

There is going about among us an individual, whom people call Dr. Jinarājadāsa, who is deceiving the unwary with certain inventions which he calls Theosophy.

We say that he is going about deceiving, because he affirms without proving anything; and according to the newspapers which call him doctor and master, many are the people who are allowing themselves to be deceived.

The individual in question has the hardihood to compare with, and even to put on the same level as, our Lord Jesus Christ, Mahomed, Krishnamurti, and it may be his own self; and reclothing, with words more or less new, ideas which have already been expounded thousands of times in the world, he has come to form Theosophical Societies, we doubt with what purpose.

For Catholics, the teaching of Jesus Christ, preserved in the Catholic Church, resolves all human problems in life, now in the present and in the future. And Jesus Christ did not affirm things after the manner of Jinarājādāsa; Jesus Christ has proved His doctrine with innumerable miracles, with His resurrection, with His Church which has existed now for 2,000 years in spite of all manner of persecutions.

Let Jinarājādāsa or Krishnamurti perform real miracles, raise one from the dead, or provide an effective means for feeding the many in this city who are in want; they will leave senseless those who follow them, and some of our fellow-citizens are allowing themselves to be deceived.

Unhappily, we foresee that this deception does not injure merely those who are now being deceived; later the whole Nation will suffer.

Seeing that the teachings of these innovators contradict in many points the divine teachings of our Lord Jesus Christ, such as when they say that each man is in himself the Way, the Truth and the Life, while Jesus Christ said, "I am the Way, the Truth and the Life," "I am the Light which lighteth every man who comes to this world," "Without Me thou canst do nothing," etc.; and seeing that the theosophical doctrines have been many times condemned by the Church as contrary to the teaching of Jesus Christ, it is not permissible to us to remain longer in silence.

. Therefore, in accordance with our conscience, and in the exercise of our pastoral duty,

We declare :

1. Catholics are forbidden to assist with their presence, or in any other manner, the lectures announced by the above-mentioned Jinarājādāsa.

2. Catholics are forbidden to belong to or assist in any positive manner associations called theosophical.

3. All Catholic persons who wilfully infringe these prohibitions remain by that act separated from the Church, or incur excommunication; they cannot therefore partake of the Sacraments, nor be godfathers or godmothers or sponsors in any formal act of religion; and should they die, without having received absolution from this censure, they cannot receive the privilege of ecclesiastical burial.

The present warning must be communicated to the faithful in the best manner possible by all parish priests and rectors of churches.

(Signed) EMILIO,

Archbishop of Lima.

The result naturally was that the theatre was crammed, with hundreds standing in all the aisles; tremendous ovations to the lecturer at the beginning and the end; a crowd—of about 2,000, mostly young men—insisting on accompanying the lecturer on foot to his hotel, cheering the whole way; and insisting that the lecturer should appear at the balcony to receive the final greetings of the enthusiasts.

It was an incident which Lima, and especially the Catholics, will not readily forget.

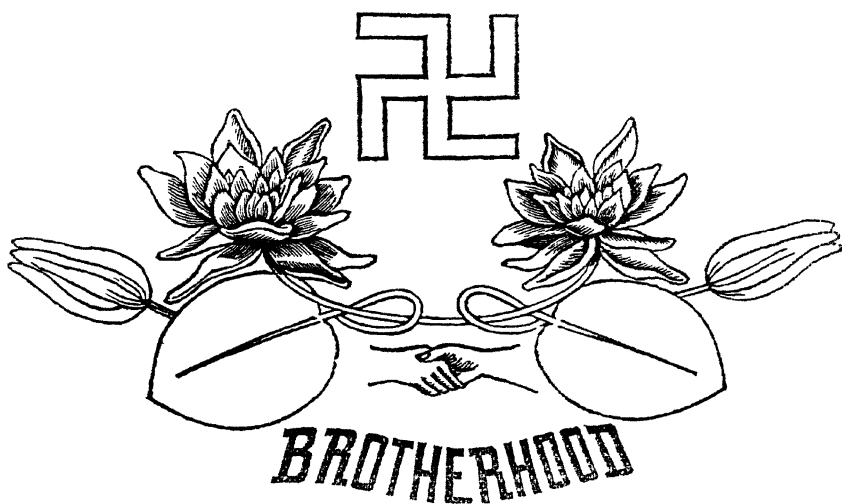
C. JINARĀJADĀSA

Those who would understand the life around them, who would see the goal and thereby establish the Beloved in their hearts, must develop great love and yet be detached from the bondage of that love.

* * * * *

For the well-being of the mind and heart, understanding is as essential as a warm fire on a cold night.

J. KRISHNAMURTI



MADAME H. P. BLAVATSKY AS I KNEW HER

By N. D. KHANDALVALA

(Concluded from p. 222)

THE idea of forming a nucleus of the Universal Brotherhood of humanity was too wide and vague for the comprehension of those who used to visit her. She wanted them to take up that idea in earnest, while they seemed to wish her and Col. Olcott to work for them. Both the Founders had spent large sums of their own to come to India from America. Since Indian acquaintances who assisted them in the beginning made many overcharges, it was very difficult for them for a long time to get on with their limited means. The idea of forming a Branch Society in Bombay was resisted at first, and it was after a great deal of urging

that the first Bombay Lodge was formed. The majority of those, however, who came to her felt that she had something valuable to teach, and by slow degrees the objects of the Society came to be appreciated.

There were several little incidents that caused her annoyance. She was very quick of temper, and now and again she burst forth in wrath upon the devoted head of Olcott, who bore these unmerited storms with equanimity and a quiet smile. Her anger was only ephemeral, and she would again go on talking and explaining as if nothing had happened. She was said to have been an uncontrolled child in her younger years, of a psychic constitution, and often having strange experiences which she could not understand. Her peculiar ways were, it seems, due to the mysterious life that she had lived. The spiritual influences that controlled her were looked upon by her with awe, but her physical nature seemed to make her restive now and then. She was very averse to flattery, and any kind of reverence that was attempted to be paid to her was disliked by her. Once a Hindū member went up to her to touch her feet and make obeisance, when she suddenly got up from her chair and rebuked him : "I am not a saint ; do not think of worshipping me."

The late Mr. K. M. Shroff, who was an ardent member of the T.S. and a friend of the Founders, at one time became very anxious to know who would take H. P. B.'s place when she passed away. She coldly replied : "The work of the Masters will never be hindered by any accidents. They will know to whom to entrust the work when I am gone."

She sometimes committed errors of judgment, but on the whole she kept quite clearly before her the ideal and the goal of the great work that was entrusted to her.

In my conversation and correspondence with her I used gently to let her know what defects and shortcomings were attributed to her by others. She used to take all unwelcome

remarks in good part, and she showed her friendliness towards me up to the last.

Very few really understood her attainments, her worth and her sublime teachings which have inaugurated a new era. Even now, after more than thirty years since her departure, the error is made of supposing she said the last word in Occultism and that no more progress is to be made in that direction. She had a great work to accomplish. She knew full well the difficulty thereof. She was single-handed, and had to work under the restrictions placed upon her by her Teachers. She was quite unconventional, and disregarded the stiff artificial manners of the West. Her dress was a loose gown, and her supple beautiful fingers were continually rolling up neat little cigarettes, which she was fond of smoking.

A copy of the Bible was always on her table, and on some occasions she would read out a passage thereof that would astonish an orthodox outsider. She had very few books, but she often wrote out quotations from rare books which were not with her. She once told me that, when she wanted any quotation, her method was to put her hands under her temples and look out far into space, and she would see before her gaze the required passage written out for her, or the page of the book opened before her from which she wanted to quote. On one occasion she said phenomena were psychological tricks. She was of a kind, loving and affectionate nature, ready to help any one in distress.

At one time she gave me two volumes on Egypt, that had been sent to her by Gerald Massey to review. The author had made out that India had taken a good deal from Egypt, but she was of a different opinion.

The followers of the several denominational religions do not generally look upon themselves as part and parcel of one wondrous whole, but believe that their different

communities are special creations, each by a God who specially favours them, excuses their faults, forgives their sins, and is glad to see them keeping themselves sanctimoniously apart and hating other denominational religions. It has been truly said that "Religions are dividers of men". It was this erroneous idea of "special-favourite" revelations that H. P. B. warned her pupils against. The religious customs, rites and ceremonies of each nation, community, sect or tribe have usurped the place of true religion, and given rise to endless wars, quarrels and misunderstandings. She used to point out that rites and customs should be carefully examined, and those that were really useful and beneficial should be adhered to; that there were not different religions mistakenly supposed to be given by God, but there was only one religion for all, and that consisted in a knowledge and practice of the laws of Nature.

In the *Key to Theosophy* she has very clearly and appropriately said :

" If you ask me how we understand Theosophical duty practically and in view of karma, I answer you that our duty is to drink without a murmur, to the last dregs, whatever contents the cup of life may have in store for us; to pluck the roses of life only for the fragrance they may shed on others, and to be ourselves content with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it."

During several of the most painful and trying years of the latter part of her life she bore all obloquy and attacks unflinchingly and with reverential devotion to her Masters, whose behests she explained and gave as a most important message to the world. As Wordsworth says :

Blessings be with them and eternal praise,
Who gave us nobler lives and nobler cares;
The teachers who on earth have made us heirs
Of love and pure delight, in heavenly ways.

I give below extracts from the letters I received from her during ten years, even after she left for England. It was a happy circumstance that she left India in 1885, for by going to Europe she was able to write the great work which she has left for the benefit of humanity, *The Secret Doctrine*.

SIMLA, October, 1880.

I never question my superiors, when I receive orders.

If there is anything our Fellows can reproach me with, it is the most unvarnished sincerity, it is my inability to feign and play a part. I cannot control myself in the face of a lie or flagrant injustice; and I will say to people to their faces what I say behind their backs. Is this my greatest crime?

BOMBAY, August, 1882.

Mr. B. . . . is perfectly nonsensical. Well, if he is not satisfied let him say so. We do not want Theosophists who do nothing but dictate their ultimatums and conditions *sine qua non*. I am tired of them.

I am sorry that notwithstanding all my perseverance in my duty, my endeavours and desire to do good, I succeed in disappointing and vexing people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be petty.

ADYAR, February, 1884.

Doubt and distrust will ever linger in the breast of every one who is not in direct communication, as I am, with Them (Masters). And then it matters little for Them. They care little for thanks, nor gratitude, nor anything save duty. They can do much, but never miracles.

And now about my own uninteresting Ego, I am told by doctors that I am dying, and if I do not immediately change climate, and have three or four months' complete rest, I have only three months more and no longer to live. I am going to France and Germany; it is worse than death for me. For they might have allowed me to die quietly here. I hate the idea; but They want me alive, it appears, not dead. Well, if the Masters want me to go, then I go—though I cannot make out why They should send me abroad to get relief, when They could as well cure me here, as They did twice before. Col. is going to London, and I too—I do not myself know where and why I am going.

ADYAR, March, 1885.

And now about our Masters: I am innocent of every one of the phenomena that happened through the Shrine, and of most of the remarkable phenomena outside. They were not even produced through me, as people believe, but simply, at my prayer, by the

Chelas of the Mahātmās, and with Their permission. Many were done simply by X . . . and others by Dj . . . K . . . the Mahātmās remaining quite unconcerned. Our members have no idea of the laws of Occultism; and those who have ceased to see in the Masters beings 3,000 years old, perched on trees and enveloped in their long hair, whistling loudly before every public or natural calamity, take them for infallible, omnipotent Gods.

The Masters have not pledged themselves to conduct and manage the Society, but simply to give advice to the Founders in questions and upon matters that it would have been impossible for them alone to decide upon.

The idea of a sane young man (Damodar) giving up his fortune, family, caste, everything, for the pleasure of helping a swindle, of writing forged letters to himself, is—superb! It only beats that other, that I, who have just refused a contract of 40,000 francs a year, if I remained in Europe and wrote solely for Katkof's papers, to come back to India to be stoned and covered with mud, as I now am; that I cheated and swindled the world with invented Mahātmās and bogus phenomena, for the sole pleasure of cheating—for I defy the whole world to show that I ever got one pie by it.

I can show by facts and letters that I could make an ample living by simply writing for the Russian newspapers, and doing literary work in general. As for fame—Heaven save me from such fame! My fame is in Russia, and could even be in England as a writer, if I wanted fame. I have preferred unremunerative work, worry and the most ungrateful labor in the world, followed by obloquy and ceaseless calumny, out of love and devotion for the Masters and Their country—and I have served Them faithfully and to the best of my ability. They know, if others do not.

I say, better that people should never have had a blind unreasonable faith in the Mahātmās, but had developed a little more faith in their own reasoning powers, and then they would have seen without the help of any foolish phenomena that had there been no Mahātmās (or some one immensely higher and more intelligent than I am) behind my back, there would have been no "Isis," no Esoteric Doctrine that Hodgson himself proclaims the highest, most philosophical system of all. If the alleged H. P. B. letters in the Christian College Magazine are genuine and I am a trickster, then I am the sole author of "Isis," of all the letters written by the Mahātmās to Hume and Sinnett, and of the best articles in THE THEOSOPHIST. As Mme. C. . . . expresses it, "in such a case H. P. B. is a Mahātmā herself".

Fraud or Mahātmā, I have done my duty by the Masters and the Hindūs.

WÜRZBURG, May, 1886

I do not mind these reproaches at all, just because they are unmerited. Thiers used to say that he was an old umbrella on which the rain was pouring for fifty years, when he heard of any abuse

lavished upon him. I may paraphrase it and say that I too am an old umbrella and tough; dirty water and slops have been poured on me generously for over twenty years and more; I ought to mind very little a few drops more or less of the liquid.

Between the Jesuits, the Protestant Padres and the idiotic Psychic Research Society, with the handsome Hodgson as their detective, I am very comfortably situated indeed!

And you take me to task for keeping secrets from all of you about the Mahātmās! But if by cutting off my tongue I could obliterate every word of truth I said about the Blessed Masters, I would become mute and dumb for ever, before I was five minutes older. I have said all I could lawfully say of them, and much more. It is for desecration of Their names, of things holy and sacred, that I suffer now. It is for loving the Cause (Theosophy) too well, that in my desire to help it, I became indiscreet and gave out that which I ought never to pronounce.

You have, all of you,—even poor Olcott—the fine part in this tragic-comedy. You are the supposed victims, the noble, confiding hearts, deceived by me, “the cleverest, the most unprincipled and the grandest Arch-Impostor of the age!” As Hodgson’s report says: I am the vile “Russian spy,” the plotter, the author of the Mahātmās. So be it. It is not me, H. P. B., who has little longer to live on earth, that the enemy is persecuting; fool is he who can believe it; it is the Society itself. It is Truth—however unskillfully managed against lies—that the enemy would crush.

Those who think I ever had any mortal object to deceive and bamboozle them, and invent Mahātmās and a system which for the last ten years brought me sorrow, dishonor, vilification, very nearly death; which beggared me, instead of allowing me to work for myself by writing what would bring me honour and money, plenty of it; or, siding with the Spiritualists, who would have stood for me in millions, and made me as famous as I am now infamous in the eyes of those who judge by appearances; those who doubt, I say, may take care of themselves. I wash my hands of these.

WÜRZBURG, October, 1886

I do not despond, I am writing the *Secret Doctrine*; but I have no books here, no one to help me, and it goes very slowly.

You wish me “to be respected by those who speak against me,” but I care not for respect of those whom I despise from the bottom of my heart. That heart has become as callous as a corn on the toe. I care for nothing more, except my duty to the Masters and the Cause. To these two (I give) my every drop of blood, the last throb, the final pulsation of my heart—broken and poisoned by the vile, treacherous nature of Man.

LONDON, January, 1888

My life to live yet is not very long, and I have learnt patience in these three years. My health is better, but in general it is ruined

for life. I am well only when I sit and write. I can neither walk nor stand for more than a minute.

LONDON, July, 1888

Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connection with the great men whom they began calling "Mahātmās" in India. The Masters I know are neither the Yogis as known in India, who sit for ages buried in a jungle with trees growing between their arms and legs, nor do they stand for years on one leg, nor yet do they make tapas and hold their breath. They are simply adepts in Esoteric Science and Occultism, adepts whose Headquarters are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men—great, glorious, more learned than any others on earth; some quite holy, others less so—whom I know, with whom I learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have breath left in my body, and whom I *do* serve faithfully, if not always wisely and *who do exist*.

Now whether any believe in Them or not is not the question. Maybe They themselves did everything in their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetishism.

I never said I was their 'representative,' I only said I was their servant and faithful slave; aye, unto the bitter death and end.

To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better.

LONDON, November, 1889

This is no age in which to fire out facts indiscriminately, and I have suffered keenly, personally, from what the silly publication of my phenomena brought on my head.

The missionaries thought it a great triumph for themselves when I left India, almost dying; also the Psychic Research Society by their 'Punch and Judy' exposures. But by leaving I have been able to write *The Secret Doctrine, Key to Theosophy, Voice of the Silence*, and prepare two more volumes of *The Secret Doctrine*, which I could never have done in the turbulent psychic atmosphere of India; nor would there be now a Society in England to-day, ready to match India for numbers and intellect.

* * * * *

In another letter, written in April, 1890, which was written not to me, but was intended at first to be circulated to the Indian members, though afterwards for certain reasons not published, and of which I was permitted to take a copy, H. P. B. writes as follows :

One of the chief factors in the re-awakening of Āryavārta—which has been part of the work of the Theosophical Society—was the ideal

of the Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with Their names and personalities, great misconceptions arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to any one, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was that there existed somewhere such great men; that some of Them were Hindūs, that They were learned as none others in all the Ancient Wisdom of Guṇṭa Vidya, and had acquired all the Siddhis—not as these are represented in tradition, and the blinks of ancient writing, but as they are in fact and in nature—and also that I was a Chela of one of Them. However, in the imagination of some Hindūs, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as Mahātmās, and still some too-enthusiastic friends belittle Them with their strange fancy pictures. Our opponents, describing a Mahātmā as a full-blown Jīvan Mukta, urged that as such He was debarred from holding any communication whatsoever with persons living in the world. They also maintained that as this is the Kālī Yuga, it was impossible that there could be any Mahātmās at all in our age.

What with the Patterson-Coulomb-Hodgson conspiracy, that the Society did not there and then collapse should be a sufficient proof of how it was protected. Shaken in this belief, the faint-hearted began to ask: "Why, if the Masters are genuine Mahātmās, have They allowed such things to take place, or why have They not used Their powers to destroy this plot or that conspiracy, or even this or that man or woman?"

Yet it had been explained numberless times that no Adept of the right path will interfere with the just working of karma. Not even the greatest of Yogis can divert the progress of karma, or arrest the natural results of action for more than a short period; and even in that case these results will only re-assert themselves later, with even tenfold force, for such is the Occult Law of Karma and the Nidānas. We have each of us to win our Moksha or Nirvāṇa by our own merit, and not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva, or in being a God: but there is the eternal bliss of Moksha looming forth for the man who becomes a God and Deity Itself, by his personal exertions. It is the mission of Karma to punish the guilty, and not the duty of any Master. But those who act up to Their teachings, and live the life of which They are the best exemplars, will never be abandoned by Them, and will always find Their beneficent help whenever needed—whether obvious or invisibly. This is of course addressed to those who have not yet lost their faith in Masters; those who have never believed, nor cared to believe in Them, are welcome to have their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

The fact is this: in my position half-measures are worse than none. People have either to believe entirely in me, or to honestly

disbelieve; but it is worse than useless for people to ask me to help them if they do not believe in me. Here in Europe and in America are many who have never flinched in their devotion to Theosophy. Consequently the spread of Theosophy and that of the T.S. in the West, during the last three years, have been extraordinary. The chief reason of this is that I was enabled and encouraged by the devotion of an ever-increasing number of members, to the cause and to Those Who guide it, to establish an Esoteric Section in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and for the T.S. For the future, then, it is my intention to devote my life and energy to the E.S. and to the teaching of those whose confidence I retain. It is useless that I should lose the little time I have before me, to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters, and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy.

A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: Its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H.P.B., but to their Higher Self and Mahatmic aspect of the Masters), a privilege I cannot exercise with the F.T.S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, thus saving it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion or criticism, whomsoever it may emanate from.

Thenceforth let it be understood that the rest of my life is only devoted to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T.S. on the lines upon which They (Masters) originally established it.

If, then, my Hindū brothers really and earnestly desire to bring about the regeneration of India, if they wish ever to see back the days when the Masters, in the ages of India's ancient glory, freely came among them, guiding and teaching the peoples, then let them cast aside all fear and hesitation and turn a new leaf in the history of the Theosophical movement. Let them bravely rally round the President-Founder, whether I am in India or not, and around those few Theosophists who have remained loyal throughout, and bid defiance to all calumniators and ambitious malcontents, both without and within the Theosophical Society.

TWENTY YEARS' WORK

(Continued from p. 240)

Mrs. Besant on her return from U.S.A. visited Ireland, October 1909, and writes :

WE had a pleasant gathering of the folk in Dublin in the evening, and on Monday I lectured to an audience of some 300 persons who had come by invitation from Belfast, Limerick, Wexford and other towns, as well as from Dublin. It was pleasant to see and feel the quick response and the growing enthusiasm of the listeners, and at the end Professor Barrett, F.R.S., President of the Royal College of Science in Ireland, spoke a few kind words of sympathy and thanks. The Land of Saints has not so far taken her rightful place in Theosophy, for she is to Europe what India is to the world, a witness for the spiritual life. The time has come when the light should burn up upon her altars, and Dublin has breathed upon the smouldering embers. The outcome of the visit to Dublin is the formation of two Lodges—a very satisfactory beginning for the T.S. in Ireland. Each will start with about 20 members. May their work prosper under the blessing on which all our work depends !

Counting these two and the Anglo-Belge, which has rebuilt itself and rejoined, 12 new Lodges have been formed since I came to England, and 240 new members have joined. The total number of members lost by resignation from the Section throughout the troubles of the last 16 months is 537. Some of these have formed independent Societies outside the

T.S.—the Eleusinian, the Quest, the Hermetic—and there is one Lodge of members who have resigned from the Section and attached themselves to Adyar.

On the 19th (October, 1909), many friends gathered, first in the Masonic Temple and then in the Headquarters of the T.S., to greet with kindest welcome one of our best workers in the North, Hilda Hodgson Smith, as the bride of Lieut. Powell, R.E. The marriage had taken place at Harrogate on the preceding day, and a considerable number of the bridal party came southwards with the bride and bridegroom to the little Theosophical festival held in their honour. Music, silent thought and an address by myself formed the graver part of the meeting, and then we went to Headquarters for the reception, at which the bride cut the wedding-cake with her husband's sword.

On the 20th October many friends gathered at Oxford for the lecture at the Town Hall. The building was filled with an interested audience, and Professor L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair. One of the Colleges provided the stewards for the meeting, and a very large number of undergraduates attended. The last English lecture was given on the 21st to the Spiritualists' Alliance, and the Suffolk Street British Artists' Hall was crowded to listen to a talk on our relations with the three worlds. It is desirable that Theosophists and Spiritualists should co-operate where they agree, and discuss with friendly feeling where they differ; for both aim at knowledge and oppose materialism. The world is wide and temperaments are various, and the full recognition of liberty of thought and the showing of mutual respect will conduce to the general recognition of the reality of the unseen world. A crowd of kindly faces was the last impression of London, as the train steamed out of Liverpool St. Station, carrying Mrs. Sharpe and myself to Harwich, the first stage towards Amsterdam.

The sea was the reverse of kindly, for there had been high winds for days, and we arrived at the Hook of Holland more or less ragged in feeling. It was dark and cold, but we were well wrapped up, and rumbled off contentedly across the Holland flats; and presently dawn broke, and we looked out of the window at the grazing cows, and thought how chilly their quaint shirts must feel on such a morning. Soon we arrived in Amsterdam, to be greeted by the General Secretary and Mrs. Windust and other friends, and ere long found ourselves in the familiar and hospitable Headquarters in Amsteldijk. How many memories cluster round that building, memories of the days when faithful Piet Meuleman and Esther Windust and W. B. Fricke first raised the banner of Theosophy in Holland! The only outward change is the acquiring of a piece of additional land at the back, whereon a good temporary building has been raised for the E.S. and Co-Masonry; and therein we held a meeting on the evening of our arrival, the 22nd. The next day we went to Haarlem and had first a Lodge meeting and then a public meeting. Members gathered from all parts of the country in surprisingly large numbers. On the 25th we started for the Hague, where there were interviews and a members' meeting. Returning to Amsterdam, in the evening there was a public lecture, held in the big Concert Hall; and, despite the rain, the audience numbered over 1,000 persons. That was the closing scene of the Dutch visit, for the next morning we took train for Brussels.

Followed the inevitable interviews, the usual E. S. meeting, members' meeting, more interviews; and at noon we left by the Paris train, which carried us across the green country beneath dripping skies, and landed us in the midst of a crowd of friends assembled on the Paris platform. Paris was great on interviews; eight mortal hours of them in three days! Members had come in from the provinces in such

numbers that it was necessary to hire the Salle de la Societé de Géographie for the lectures to members, instead of meeting at Headquarters. The public lecture was held in the large Salle des Agricultures de France. The hall was packed ere the hour of meeting and many remained outside, to our great surprise, as no such rush had been anticipated. The lecture went well and aroused great enthusiasm; and I could not help being astonished that the Parisian public, always regarded as critical, cynical and materialistic, responded with eagerness and warmth to the ideas of the immanence of God, the mystical interpretation of Christian dogmas, the declaration that health could only be secured by right-thinking, right-desiring and right-living, and that the great social change must come by the self-sacrifice of the higher and not by the insurrection of the lower. The wave of spiritual life is indeed spreading when, in the intellectual capital of Europe, rent by the combats of clericals and anti-clericals and with a fiercely anti-clerical government, such views can find enthusiastic welcome.

After the lecture came a reception at the ever-hospitable home of the Blechs, where gathered members from Tunis, Algiers and very many provincial towns, old friends and new. In the evening the General Secretaries of France and Great Britain, Mme. Blech and myself quitted Paris for Geneva, leaving a crowd of friendly faces on the Paris platform, and being greeted by another crowd equally friendly on the Geneva platform on the morning of November 1st. In the evening I spoke on the same subject as in Paris, but felt weighed down by the atmosphere of heavy Calvinism, a line of thought not friendly to me. Geneva is an intellectual city, but one longs for the warm, soft breath of Theosophy ruffling its atmosphere and awakening its children to spirituality. Clouds hid Geneva's ring of mountains, and the prospect ended in grey curtains of mist; but autumn's tints glowed on

the nearer hills, and her wand touched with soft radiance of browns and reds and yellows the trees which lined the roads and clothed the hillsides. The evening was given to a gathering of the four Lodges in their new locale, occupied for the first time on this occasion. The rooms occupy the whole of a large first floor in a house close to the Cathedral; three good rooms open into each other, with some smaller ones adjoining, so that the Society is well lodged, with plenty of room for work and growth. The three rooms were crowded last night, not only the Geneva members being present, but others having come from Zurich, Lausanne and other towns.

We left Geneva for Lyons on the 3rd, and arrived in the great commercial city late in the afternoon. Lyons is intensely orthodox and Catholic; and as is ever the case under these conditions, there is a small minority fighting for its right to exist, and consequently very intransigent. The conditions being thus difficult, and members of the opposing parties forming the audience, I was doubtful of the reception which would be given to the lecture; but once more Theosophy triumphed by virtue of its inherent reasonableness and its pacific spirit. On the 4th we started for Marseilles, with many sweet flowers to make fragrant the carriage and many friendly smiles to speed us on our way. Among others waiting to receive us there were some members from Barcelona, Spain. At Marseilles I had the pleasure of contributing to the foundation of a new Lodge of Universal Co-Masonry.

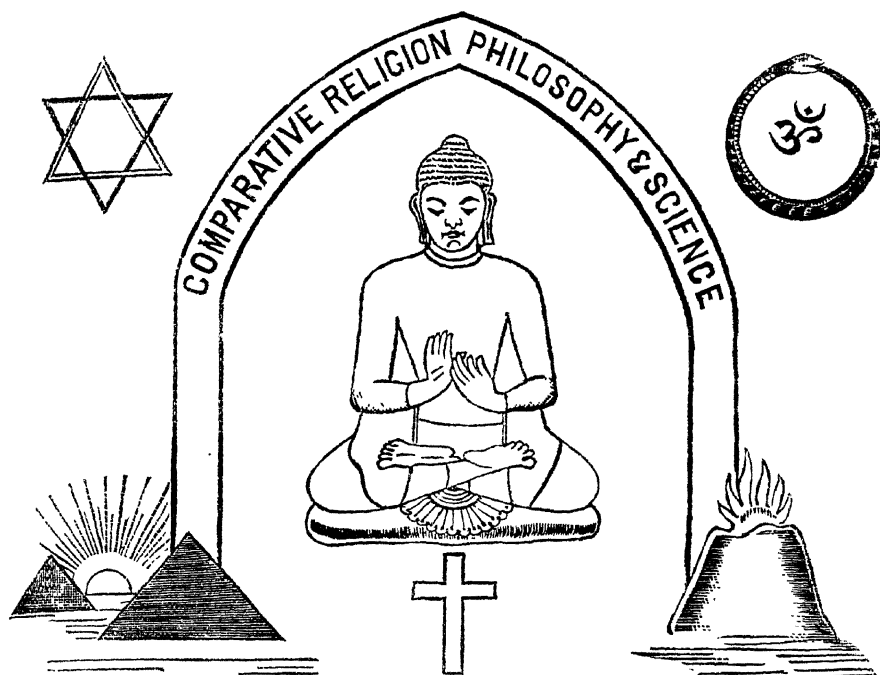
Sunday found us in Toulon, where three meetings were held. The representatives of the southern Lodges met to form a Federation, on the model of those which have proved so useful in England and India. The public lecture was held in the large hall of the hotel. The hall was filled, but the audience was cold, though attentive. One feels in speaking in these provincial towns that one needs a fuller understanding of the people. Paris is cosmopolitan, but the provincial cities

are not in touch with cosmopolitan thought, and people outside the T. S. are drawn by curiosity rather than sympathy. It is the breaking of new ground, and the people would be approached more effectively by one who knew the local currents of thought than by a stranger. At Nice, the audience was once more of the cosmopolitan type, and was warmly interested and finally enthusiastic. The Nice season in just opening, so the time was opportune. The leading journal gave us a column of report and interview ; and we may hope that this, with the lecture, will attract the outer public to the winter meetings held by the two Lodges.

Thus finished the tour in France. I leave that noble country—now in the grip of a persecuting materialism—with the hope that Theosophy may yet bring her back to idealism and to a liberal and national religion, and may thus preserve her in her place among the nations. I must not say Good-Bye to France without placing on record the good work being done by the General Secretary, M. Charles Blech. It was a difficult task to be placed before anyone, that of filling the place of the well-beloved Dr. Pascal ; but M. Blech has done admirably well. His business ability, his firmness combined with courtesy, and above all his whole-hearted devotion to the Masters and Their work, have made him fully worthy of the place he holds.

At Genoa many gathered to bid us welcome ; at Milan, Professor Penzig, the able General Secretary for Italy, shepherded us throughout our stay in his territory. The Ars Regia is doing excellent propaganda work in Italy. A lecture to members and an E.S. meeting at Turin finished the European work, and we sailed from Brindisi on the 14th November, for India.

(To be continued)



THE LIFE AND THE FORM

By ALEXANDER HORNE, B.Sc.

WE hear so much nowadays about the value and importance of one of these as against the other. May there not be cases where the position most of us take may need revision ?

Take the question of ceremonial, as an example. There was a time when ceremonial was looked down upon ; when all religious forms, without distinction, were looked upon as priestly innovations, without divine sanction and without practical avail. Then it came to be realised that some forms

had occult power, and that certain ceremonies had a meaning and a place in the religious life. In other words, it came to be realised that certain Forms contained and gave expression to an inner Life, and, because of the Life, the Form was valuable. Likewise with every other form; the realisation is coming upon us that, in a world of forms, Form often becomes quite essential if Life is to be manifested, conserved and handed down.

Let us apply this idea to the question of religious institutions and traditions. For many Christians it is to-day true that the organised church, as an institution and a tradition, has in many ways lost its appeal. As a result we have Christian Scientists, Spiritualists, Rosicrucians, New Thoughtists, Bahaists and, last but not least, Theosophists. Yet somehow, after a man has renounced allegiance to official Christianity, the culture of Christianity—the spirit of the Christian civilisation—still remains and continues to influence him. The man still associates himself historically with the racial unit to which he belongs, and continues to share in its life and to draw sustenance from its culture.

It might be inferred that it is precisely so with other peoples and religions. But is it? The question is worth investigating.

Let us take the Chinese people as an example. The opposition that the cultured classes in China show towards the proselytising efforts of the Christian missionaries is based, not on the belief that the converted Chinese become worshippers of what to them is a false god, but on the conviction that, while the three religions—Confucianism, Taoism, and Chinese Buddhism—are representative of Chinese culture and the Chinese civilisation, Christianity on the other hand is not. A Chinese on becoming a Christian undergoes the danger of severing himself largely from the life, the spirit, of the Chinese civilisation, without the capacity to assimilate the best

of the Christian civilisation, because of racial tendencies which will not be denied. His descendants tend to become more and more completely alienated from their ancestral culture, and thereby cease discharging their duties towards it: the duty of living that culture, of enriching it and perpetuating it. The missionaries have to some extent come to see the justifiability of this position, and are nowadays endeavouring to mould their Christianity into a form suitable to the Chinese spirit. They are endeavouring, moreover, to preserve and emphasise the worth-while (or what they consider to be the worth-while) elements in the Chinese culture, so that a man converted to the Christian religion may still remain Chinese in spirit. The Chinese culture is thus seen to be a Form through the instrumentality of which one particular phase of Life has been conserved through the ages. And for the sake of that Life, this Form is found to be worth preserving. This view I think is fundamentally correct, and the principle underlying the founding of the Besant School for Girls in Shanghai, for example, has been just this very recognition that, while Western methods in education are valuable, there is a spirit native to the Chinese culture that is worth preserving, and that an appreciation of Chinese traditions and cultural history must form the background for the education of a Chinese child.

The same remarks would no doubt apply with equal force to other Oriental cultures and civilisations. Thus it has been observed that the Hindū admirer of Western civilisations has found himself in the same predicament as his Chinese brother, that of becoming alienated from his native culture. Theosophical leaders in India, recognising this fact, have strenuously tried to stem the tide that has been sweeping the modern-educated youth in the above direction, and have endeavoured to preserve and emphasise, for present-day youth and for posterity, the worth-while element in the ancient culture. Here again the principle seems to be that, while a

Christian can sever official connection with an organised Christian church and become, let us say, a Theosophist, without losing contact with, and the benefits of, Christian culture, a Hindū cannot leave his ancestral religion for the religion of another civilisation, or a philosophical system expressed in foreign terms, without feeling a loss, *unless he is careful to maintain cultural contact with his own people*, or unless his intellectual leaders are careful that he do so, which comes to the same thing. In accordance with this principle, the Theosophy that has been spreading in India has been a Theosophy based on the *Bhagavad-Gītā* and the *Upanishads*, for the reason that such a Theosophy, expressed in traditional terms, has an emotional appeal that is a powerful factor in human life, and draws abundantly from the well-springs of India's spiritual past. If Theosophy is to continue spreading in Oriental countries, it must continue to be based on the rich heritage of their ancestral culture.

A somewhat analogous, but very much more complicated, situation confronts us when we consider the condition of one other Oriental race and religion : the Jewish. The complication arises by reason of the fact that this originally Oriental culture has, for almost two thousand years, been living and growing very largely on Occidental soil and in the midst of an alien civilisation. During all these centuries, convinced as it has been of its election as the Chosen People and of its priestly mission, it has been preserving a "fence around the Law," jealous of foreign intrusion, and safeguarding its racial and religious character against assimilation with the peoples in whose midst it has dwelt. Holding on to its heritage with a heroic tenacity; resisting terrible persecution, the rack and the stake; developing, amid difficulties and pains, all the spiritual and ethical qualities that these things bring in their wake, it has managed to build up a Form that is characteristic of the Life it has been singled out to express : a Form that

still manifests all the symptoms of life, a reservoir of spiritual energy and character-moulding power, with a creative potency for probably many centuries to come. Shall we say here that the Form is nothing and the Life everything? Or shall we admit that, since this particular Form is a channel for a particular manifestation of Life, therefore it is worth preserving, for the sake of the very Life it is to express?

The question is an extremely relevant one at this time, for the reason that a movement has now been on foot for some years, with the avowed intention to theosophise the Jewish religion, as the other religions of the world have been theosophised. Now if by this attempt to theosophise a religion we understand the attempt to reduce it to its essential and fundamental elements, to prune it of superstitious growths, and to elevate it spiritually and harmonise it intellectually with the best thought of the day, then this becomes a very wholesome and worth-while ideal indeed, and no fault can be found with it. But if by "theosophising" a religion is meant the turning of its votaries into Theosophists, then the question must be gone into more deeply, in the light of the considerations that have preceded and those that are to follow.

To appreciate the full import of the question here raised one has to have a fairly intimate knowledge of Jewish history, briefly sketched above, and—what is far more important—a pretty thorough understanding of Jewish psychology. Judaism and the Jewish people occupy, in this respect, a unique position among the religions and peoples of the world. In the case of every other religious and racial group there is no essential and inseparable connection between the religious and the racial elements. One who is English by nationality, for example, can be religiously a Protestant or a Roman Catholic. A Chinaman racially can be religiously a Buddhist, a Taoist or a Confucianist. A Muhammadan religiously can be nationally a Turk, an Arab, an Indian or a Chinaman, as the

case may be. But with the Jew it is different. For several thousand years race, racial culture and religion have been indissolubly united and fused into one. A Jew by racial descent is at the same time a Jew by religion. A Christian Jew or a Muhammadan Jew is an anomaly, for he is a Jew and yet not a Jew. In other words Jewishness implies both creed and descent. It is a conception that has grown up in the Jewish mind these many centuries, the conception of Jewishness as having two aspects : a religious aspect and a racial aspect. The thing itself, however, is one and indivisible. It is a unique Form, combining within itself the religious and the racial, so that those who draw Life from that Form draw at one and the same time upon the spiritual, intellectual and biological energies that have accumulated within it. And not only is one indissolubly associated with the other ; it actually cannot exist without the other. Like the Siamese twins, when one dies the other dies also. Take a Jew who voluntarily or otherwise gets out of contact with his people, and very soon his religion dies within him. Take, on the other hand, one who ceases to identify himself as a Jew by religion, and very soon he begins to mingle less and less with his fellow-Jews ; his children still less so, till finally that particular branch of the Jewish family tree withers and dies. There are, of course, exceptions. I speak here only of tendencies.

Now the question I have been leading up to is just this : Is anything lost by a man thus dissociating himself from his people ? I have come to the conclusion that, in the case of the Jew, even more so than in the case of the Chinaman and the Hindū, this is undoubtedly true : something vital, something very important and precious, is definitely lost. For a man born into the Jewish race has, by reason of his birth, a ready-made source of inspiration and power, a vital and intimate contact with a culture, and a spiritual and

intellectual history, of three thousand years. No other Form can mean so much to him ; however much he can be inspired by the history of the Greeks or the Egyptians, nothing can have the compelling power, the emotional force, that his own cultural history has, for nothing can so readily find an echo in his own bosom.

These remarks have a practical bearing on the question we have formulated. In the first place a Jew who has been attracted to, and inspired by, the Theosophical philosophy must take care that, in the enthusiasm of a new vision and a fresh inspiration, he be not alienated from the thought and the life of his own people. If he succumb, he is the loser thereby, for he then shuts himself off from the accumulated spiritual and cultural possessions of three thousand years, breaking the link with future generations, failing to pass on to others that which has, with trouble and pain, been built up for their use. While the advantages of spiritual emancipation are not to be disputed, as far as the individual is concerned, there is this danger that must be guarded against : one must not let oneself become so out of sympathy with the limitations of others that one ceases to be able to serve them. From a Theosophical point of view, this question of service is a most important one. If a certain instrument makes of itself a channel for service, then that instrument is "good". If that instrument allows itself to get into the condition where it is no longer capable of rendering service so effectively, then that condition may safely be characterised as "bad". Here, then, is the situation in a nutshell. If we Jewish Theosophists allow ourselves to grow out of contact and out of sympathy with our people, then we voluntarily surrender the only instrument that we possess by means of which we can be of service to them. And conversely if, with our enlarged vision, we still manage to maintain contact with them, if we still manage to preserve sympathy with their limitations, and the capacity to talk to

them in terms of their own modes of thought, their own symbols and allegories, their own culture in short, then that capacity becomes for us an instrument of service—a bridge reaching out from our side to theirs, without which no communication is possible.

That the average Jewish Theosophist has just this tendency to more or less loosen the bonds that tie him to his people is a matter of fairly common observation, still more so within the past year or so, for obvious reasons. It is a phase I myself have passed through, and I can therefore speak from experience. And my home-coming—my re-possession of an ancient spiritual heritage plus the vision and understanding that Theosophy has given me—has been such a joyous one that I would earnestly urge every Jewish Theosophist to make the experiment for himself: to delve deep into the history and culture of his own people, and reinterpret it for himself and his associates in the light of his Theosophical knowledge.

So much for the individual. For the group I would say this: Theosophical work among the Jews must be undertaken with consummate care and deep understanding of the factors involved. Principles that apply in other cases will not necessarily apply in this; much less will hasty generalisations and idealised theories apply in the case of a “stiff-necked people”. Above all, groups of Jewish Theosophists will succeed in being of service to their people only if they embrace whole-heartedly history and folk-lore, the metaphysics and the psychology of those they intend to serve. The most constructive programme that the various branches of the Association of Hebrew Theosophists can undertake for the next few years is to disseminate among their own members—long before they begin to do any public work—an understanding of Hebrew Theosophy (with emphasis on the “Hebrew”).¹ For just as every man tends to build within himself a Theosophy

¹ See Introduction to *Esoteric Judaism*—Theos. Press, Wheaton, Illinois, U.S.A.

characteristic of his own individuality, so can a people be inspired and influenced more by a Theosophy that is a sublimated reflection of its own philosophy and culture and genius. Therefore let the Theosophy that is presented to the Jews be a Jewish Theosophy, based on the purest heritage of the Jewish past, founded on Jewish mystic lore, colored by Jewish symbolism, and phrased by Jewish thought. There is enough in the Cabala, in the philosophy of the Gnostics, the Essenes and the Hasidim, to furnish the basis for an inspiring and intellectually acceptable philosophy of life. Give this philosophy no strange label; use no high-sounding terms. The Jews are traditionally afraid of labels and suspicious of everything that savors of the un-Jewish. But give them their old phraseology, re-introduce them to the mysticism of their fathers, and they are liable to go a long way along the road of spiritual unfoldment. There is this advantage in being a stiff-necked people: once on the right road, nothing can turn them from the goal.

THE QUEST

THERE is a vision in my heart;
Immortal Beauty I have seen,
I follow her who is my Queen,
And never, never shall we part.

All I could dream, and all desire,
Is she, more fair than words can tell,
Upon me lies a magic spell,
I am consumed in love's sweet fire.

F. H. A.

S'ORIENTER

By JAMES DAVID BIBB

CONSCIOUSNESS, what is it: what does it mean practically to you and to me? Is it something that can be handled with the hands, seen with the eyes, heard with the ears, or is it something more real, something that transcends yet embraces the objects of the physical senses? What is its relation to physical activity and to Life, and how may I, myself, know consciousness?

That aspect of consciousness which is constantly changing is the froth of consciousness. There is a stable state with its varied degrees of development, from which the "froth," the constantly changing emotional states, directly flow. One is in the "moody" state, then again he is in a state of "hilarity"; yet the objects and general environment are the same, while somehow the chemical constituents of the "froth" have changed, and the extremes of these constant changes of the outer husk of consciousness depend upon the more stable immediate base of the particular individual consciousness.

Froth-consciousness is predominantly controlled by the emotions. It manifests through the class of people who are active upon impulse, and who swing hither and thither in the storms of their emotional consciousness. Such human beings are of necessity changeable and unreliable, because they are themselves controlled by the changing winds of emotions; and this is more or less so even with those whose intellectual

consciousness predominates, and whose stabilised states are of a higher and stronger character.

It must follow that the receptive consciousness is itself constantly in an evolutionary and expansive state of change : any objects piercing the receptive consciousness (Manas, the Divine Mind), through the medium of froth-consciousness must of necessity be modified by the latter, and as it receives vibrations from objects, it expands its capacity for receptivity, hence each succeeding perception of the same object changes.

The cause of the brain's being in a constant state of change is the play upon it by its etheric counterpart, which in turn is kept constantly pulsating by emotions and thoughts. Every impact from without affects the brain-cells, and sets in motion corresponding vibrations in the emotional and mental cells, finally entering into and affecting the perceptive consciousness (Higher Manas).

We can examine the physical brain and learn its functions, its movements and its habits, but beyond this region of consciousness the intellect can only arrive at conclusions by logic. This is not satisfying to the searching, evolving, human consciousness, which wants direct evidence by experience ; therefore a method beyond intellectual reasoning must be found and demonstrated. Consciousness is to the intellect as quicksilver is to the fingers ; hence the floundering of modern psychologists of the intellectual and emotional type. Personal consciousness is a most complex and intricate fabric of thoughts and emotions, built up through the long ages in human experience and strung on the thread of selfhood. It is beyond the restrictions of language, but a knowledge of it may be secured by the Soul who has the stamina to transcend lower desires and the concrete mentality immeshed therein, which is an essential requisite, because all states of consciousness in the physical and psychical bodies traverse the circle of birth and death.

THE "I"

While it does not so appear to the average observer, human consciousness is continuous, notwithstanding that the physical-brain-consciousness of the untrained person breaks at sleep. Even so, when the consciousness returns to the physical brain it is continuous, or else the conscious being could not remember that silence reigned between the last and present waking consciousness. It is not the stream of consciousness that breaks, but the brain, as the organ of transmission at this evolutionary stage, that is unable to vibrate to the more subtle states of consciousness which predominate during the sleep of the physical body.

Consciousness is a distinct and separate thing, as much so as a human body, and it never mixes itself, in the sense of losing its selfhood, with another consciousness. Like all expressions in nature, it is under the gradual evolutionary processes of unfoldment, and a person at the close of the day is not exactly the same person, in point of expressive being, as he was in the morning of that day; though the change of one day is usually so slight with the average person that it is unnoticed, yet it is not difficult to recognise the continuous change in personal consciousness. Man forms to-day the foundation of his being for to-morrow, hence the importance to the race of living in the present, because it makes keen the realisation that every personal movement, thought and desire makes for better or worse, and tends to lead to that ultimate stability of consciousness, the Eternal Now (*Ātmā*). If this were not so, and there were no "stream of consciousness," there could be no memory, no record of experiences, made by the Self, the *Ātmā*, who may examine his own record. This substratum of continuity of consciousness is termed by Prof. James the "stream of consciousness," and by the ancient psychologists, the "Self" or "*Jīva*". Without this "stream,"

there could be no intelligent beings, nothing to cognise that which is cognisable : there could be no science, no psychology ; no succession of states of mind because there would be no mind, no personal consciousness which is the thread upon which are strung the beads of experience. Consciousness is not the physical body nor any of its organs, but it is the essence, the permanent thing, the "life turned outwards".

The personal consciousness gathers its beads of experience through the organs of the physical body, which is one of its instruments. The individual consciousness forges the materials gathered by the personal consciousness into faculty, which power the physical body does not possess, neither does it have the power of retaining this forged intelligence. The body simply expresses when the personal consciousness directs. Egos manifest themselves through activity on the physical plane, according to their growth and expansion in experiences attained in many successive incarnations in the world-school. Hence the varieties of expressions of emotion, intelligence, etc., both great and small ; unscrupulous people, wiseacres and fools, according to their sowing : "Every man to his own place." This personal consciousness is the thing that makes me KNOW myself as such, always, as distinct from all other personalities, and because of it intelligent self-conscious life exists.

Once this principle governing the distinction of personal consciousness is absorbed into one's consciousness, continuity of life becomes a conscious fact. "As the current of an electrode buried in the ground unerringly finds its way to its own similarly buried mate, across no matter how much intervening earth," so may one always connect one's self through the medium of selfhood, no matter through how much intervening materiality. It is the essence of consciousness (Buddhi, Divine Love), which is the permanent

substratum, and to this the personal consciousnesses are strung as beads constituting the individuality (the reincarnating ego), which is an expression of consciousness representing more stability and possessing a wider range than personal consciousness.

It is knowledge of that which *I Am*, that I seem *not* to know, after which the feverish world is consciously or unconsciously struggling.

There is always with *me* a sense of personal identity: thoughts which I know belong to *me*, indeed seem to be part of *me*—some elements of the empirical ego. This sense of personal identity is the unquenchable fire of consciousness of *I Am*. Were there not something permanent to cognise, the impermanent states of consciousness could not exist, and this permanent something is the abiding ego, the ultimate consciousness of stability to which all of the other degrees of consciousness of less stability are strung, and it is the source from which they derive the essence of self-consciousness. Compare electricity with the *I Am*, now expressing itself in positive and negative, and the twin manifesting in varied degrees, each and all of which carries of course the essence of its source, electricity, the *I Am*. When this pair of positive and negative, with their many varieties of expression, cease to manifest, do they not resolve themselves into their origin, electricity? Has not this state of seeming nothingness (to the concrete mind) power to manifest again? About consciousness we would say that it has gone into nothingness, and about electricity we would say that the current is turned off, and know that it would again manifest when the current is turned on and intelligent direction applied. The *I Am* is the original self (Monad) that “puts out” and gathers unto himself the empirical ego, and he is the “thread” running through the empirical beads; it is he that contains all memory, which expands and grows by the

process of unfolding evolution, and manifests as the stream of consciousness.

As we grow in years, memory begins to fade, because the physical organs do not function so well as in the prime of life; the whole empirical ego seems to deteriorate, all of which is a drawing-in of the generated personal forces for the rearrangement of a new basis for the new (?) empirical ego. It is the vestures of the *I* which are fading, and not the *I Am*. There are many cases of disorder of the physical brain and organism, causing what we term insane delusions, and the causes underlying such disturbances of the personality are being earnestly sought by the scientific students of our time. The basis of personality is individuality, and its basis is the original force or monad. The individuality is the creator of his own environment, and when some other individuality attempts to take charge of or encroach upon the environment of his own creation, including his physical body, it naturally creates serious disturbance affecting the *I* in his manifestation. These insane delusions constitute a perplexing problem, deserving the most unbiased and studious attention of the scientists, because its solution means the salvation from a life of torture of many with sensitive nervous organisms, who simply need intelligent adjustment, by means of which innumerable delusions under which these poor souls are suffering may be removed. Along this path lie oceans of knowledge for the scientific investigator, who has not at his disposal the means of the occult scientist.

The empirical ego expresses in manifestation all stages, from abnormal self-appreciation gradually down to abnormal self-condemnation, and his degree may be discerned by the physiognomical expressions. We are inaccurate often in our appraisal of ourselves, being unable to see ourselves as others see us. It is most natural during our soul-evolution through the form-building processes of the empirical ego to

put forth great effort at "recognition" in order to bring the empirical ego into prominence, so that we may identify ourselves with *I Am* as distinct from all else. It is for this reason that we hear so much of the *I*. The empirical ego is struggling in the race to win, and he fuses out at every possible point of contact of empirical-I with the *not-I*. Unless the personal consciousness possess this element of self-seeking, it cannot long maintain itself. The things which it selfishly seeks build up the empirical ego, and it is the keen competition, necessitating the drawing-out of the powers of the individual ego, that builds for itself its bodily structures and makes the fittest survive. The empirical ego is the crystallisation of many combinations, the sum total of many beads, and he naturally seeks to feast on temporal life until he is able to perceive the distinction between the empirical ego and the individual self, when there is formed a definite self-conscious individuality, the blending with which constitutes the spiritual man; and this is the true immaculate conception, "Conceived of the Holy Ghost". The self-seeking ego has blended into the individual ego, the state known to the philosopher as the self-sacrificing state, and the *I* no longer strives for outward recognition in this world or any of the realms of objectivity. He has begun to attain in a new region of consciousness, for the development of the individual self through sacrifice. The evolutionary processes of nature have blended the empirical self-seeking ego with the individual self-giving ego, forming the link that transcends the intellect. Spiritual aspirations now overshadow emotional impulses, and we gladly give up the things for which we have heretofore striven. This is freedom, and we relax and lay ourselves open for the use of nature, and permit her beauties and forces to absorb and merge us into the state of permanent ecstasy. It is the illusionary and impermanent things which the empirical self indicates that keep us constantly surging onward with the mass

of humanity. When we have renounced these and have grown big enough, as the empirical ego, to recognise the individual self, then sets in the "springtime of joy," and the anastomoses of the root-emotion of love become crystallised into personal character, and demonstrate in practical life the characteristics of the meek and lowly Nazarene. The things that tie and bind *me* to pain and sorrow and death have been renounced, and my soul is filled with ecstasy in clouds or in sunshine !

This influence radiates outward from *me*, and the more I give out, the stronger is the reaction, and thus the eternal music goes on and on, like the ray of light which never ceases.

Evolution plays a most vital part in our lives (consciousness), and until the individual by reason of his exertion, or the age of his soul-expression, has reached certain stages of growth, corresponding states of consciousness are quite impossible for him. The child in the primer grade cannot be expected to assimilate higher mathematics, but he may be expected to open the present capacities of his mind for training from grade to grade, until he finally becomes a higher mathematician. Always in human development, both in consciousness and in activity, there exists the ultra-conservative element, resisting growth, and the radical element running to the other extreme. The great mass between these two millstones yields something now to its ultra-conservative side and then something to the radical, and so makes the forward march of the Free-Will-Being possible with the least destruction. We are now in the intensely critical state, in the throes of the birth of a new race, a new consciousness, and this accounts for humanity so eagerly injecting its consciousness more and more into the secret recesses of its being. The principle of competition, applied in the present day to commercial and industrial activities, is surely being supplanted by the principle of Unity, the key-note of the New Age that is upon us, in which success will not be measured by accumulation of material wealth and

power (force), but by personal ability to express wisdom and power (Love-Intelligence) through the personal character. The highest standard of character is becoming the measurement of citizens, and since the elements of character are universal, they cannot be claimed exclusively by any nation, organisation or groups. It will not matter to what race, country or religion one belongs, but of great importance will be the nobility of one's character, if one is to stand well as a citizen of the New Age. This principle is the true basis of all physical-plane prosperity and happiness. Consciousness is ultimately ONE and the SELF of all existence and non-existence. It is essentially the cause of all states of consciousness, whether it be manifesting as mineral, vegetable, animal or human; the physical, passional and murky psychical, or the Divine; it is yet the ONE CONSCIOUSNESS.

Your consciousness is your selfhood, and "its growth and splendor have no limit," save that temporary bondage to the personal-self, the delusion that your Soul is separate from the All-Soul and therefore separate from all other human, subhuman and superhuman beings. Rend this illusion and know that the sin and ignorance, the glories and joys of all beings and all things are yours, and thus may you enter into companionship with the immortal hosts of the Dawn, where boundless human and divine consciousness reveals itself and reflects into your personal magnetic field, filling it with the Spirit of the Eternal Now.



TRINITY

By N. YAGNESVARA SASTRY, B.SC., B.L.

SOME people are principally intense, loving a few strongly ; some extensive, loving many mildly ; some love a few and mildly, but are predominantly pure and unselfish. Feeling—and similarly thought—is thus three dimensional, growing in the perpendicular axis of purity, in the horizontal axis of extensiveness, and in the third axis of depth.

If man is thus triune, so must be God whose image he is. God exists in three aspects corresponding to the three dimensions of man.

The Father is a pinnacle of greatness. His *Kailasa* is more His symbol than abode. That icy mountain paradise represents the joy of pure feelings. Sublimity is the keynote of God the Ascetic. He is also known as God the Destroyer, for every ascent in the perpendicular axis of consciousness, which He represents, means the annihilation of the lower orders of being.

The Son is an ocean of greatness. If there be any horizon bounding His limitless love, it is an optical illusion of our own making. Vishnu means in Samskr̥t “All-Pervading”—the all-pervading life, the horizontal axis of life structure. His *Vaikuntam* then represents the joy of extensive feelings, the keynote of God the Lover.

The Holy Spirit is a fire of greatness. Tradition has abandoned His worship and disbanded His heaven, but it still

exists in the fire of the enthusiast. Nothing was created save through intensity. Manifested life itself is a grouping of the scintillations of Divine intensity. So also, material forms are built by intensity of work. Art creations flow from intensity of feelings. Mind-products come from intensity of thought. Intensity is the keynote of God, the Fire of Creation.

Man must develop in himself the three dimensions of consciousness and become a true image of God. Then, though finite, there will ring within him the eternal song of the Infinite, as the sea is heard singing within the heart of a shell.



TO VENUS, RISING BEFORE DAWN OUT OF THE SEA AT ADYAR

STAR of the sea-foam whiteness, Anadyomene,
Notes of an age-long worship surge and sigh on to thee.
Thine is a stainless beauty, born of a freedom fair,
Freedom from earth's enchantments, of ocean, cloud
and air ;
Spurning the opal-tinted veils of dawn, to poise
Diamond clear, ecstatic, eluding lowlier joys.

Widens the arch of triumph for earth's returning King ;
Rosier flush the cloudlets ; birds awake to sing.
Past is the peaceful stillness ; day crowds on apace ;
Behind its flaunting beauty thou dost withdraw thy face,
Peerless and silent witness when all the world did sleep,
Immaculate up-rising, White Lotus of the Deep !

H. V.

THE EMERGENCE OF PURPOSE¹

By R. E. R. GRIMMETT, M.Sc.

ONE of the most striking developments of the last few years in the field of evolutionary theory has been the rise, and fairly general acceptance even in orthodox scientific circles, of the doctrine of emergence. By this is meant not merely that evolution progresses by the chance combinations, infinite in variety, of the substances, forms or aspects of the universal medium (call it force, essence, spirit or matter) and their selection through the law of the survival of the fittest, but that, at certain points in such associations, fundamentally new features or entities arise which are not predictable from the known qualities of the combinants, and are in fact the outward expression of the continually operating activity of creation. In the combination of qualities or forms is found the necessary opportunity for the release of this creative principle, and the result is such that the thing formed is more than the sum of the properties and substances of the elements entering into its formation, *i.e.* $(A + B + C) > A + B + C$: or the whole created by the real union is greater than the mere arithmetic sum.

Side by side with this long-recognised but only recently-formulated idea, there exists another belief, of universal dispersion though often denied by philosophers and scientists, which is now gaining intellectually more acceptance, namely that of the purposefulness of being; in other words, that man

¹ A lecture delivered to the Wellington Branch of the T.S. in New Zealand.

is not alone the author of purpose in his actions, but that all the activities of the universe are being directed to many purposes, or ultimately to one.

Sometimes this purposefulness is thought of as residing in and being implicit in matter or being itself, sometimes as directed by some superhuman or universal intelligence, or by a hierarchy or government of intelligent, ultramundane beings. The latter view is that of Theosophy, and in its fullest development includes the former.

It is my intention, if possible, to show that *purpose* itself is an *emergent* in the world; stated otherwise, that the ultimate purpose of men's lives—of society, of thought, of progress, of being itself—is not apparent in the elements or components of these things or in the sum of them, but ever emerges as evolution proceeds.

Consider first the progress of evolution. It is not a uniform advance from simplicity to complexity or from imperfection to perfection; always is there reaction, always retrogression somewhere. When perfection itself seems to be at the point of realisation, a new advance commences from some lowly and neglected quarter; the old complexity, the old perfection is deserted; the power of creation, of progress, passes to the new organism; "the wheel has turned full cycle," and in doing so has rolled a little way along the path towards the ultimate goal. It will thus be seen that each evolutionary movement is but part of a larger movement, each cycle part of a supercycle, and that to complete the movement of the latter, the former must always at some point be moving backwards or directly opposite to the major progression. No action is without reaction and no progress is without loss (localised and temporary) by friction.

The operation of this great multicyclic law of nature, and the fact that the things that individuals, movements and generations work for are *not* in general the things that

provide the path along which humanity advances, but that this path is mostly compounded of the indirect effects of these movements, provides strong support for the theory of the existence of a superhuman plan and purpose as an emergent in the world. Many examples may be found in history of great movements being utilised for quite other ends than their supporters had in mind. The founding of the great Roman Empire had perhaps its most lasting result in the quite alien provision of a channel for the spread of Christianity. The Renaissance was largely due to the marauding conquests of Arabs and Moors. Intolerance in the Church led to the founding of the great Republic of the United States. The colonising activity of Britain during last century may ultimately have the quite unforeseen result of hastening the reign of peace in the world, as also the great development of rapid transport for quite materialistic, selfish and commercial ends may do. It is quite on the cards that the late War, instigated in part at least by the then most imperialistic of nations, may result in that nation becoming the most truly democratic and peace-bringing of all!

Ironical indeed, but none the less true is it that the most vigorous of opponents frequently do far more to disseminate ideas and causes than their protagonists. To what was the wildfire-like spread of Christianity, in the first few centuries A.D., due more largely than to the martyrdom of the Saints? Who did more to increase the popularity of Darwin's theory of evolution than Bishop Wilberforce? And as regards the great leaders of Theosophy, has not the temporary loss from their persecution resulted in far greater and more permanent gains to the Society?

One apparent exception there is to this somewhat paradoxical rule. When in the course of human progress an ideal, towards which unconscious streams of effort and anticipation have long been moving, is fully ripe to emerge into

being as a conscious principle, it will often happen that to some advanced and philosophical mind will come, as a flash of intuition, the full realisation of its nature and import. Working to realise such an ideal he is but adding the final touch that will set the stone rolling which all Nature's forces have conspired to loosen from the mother rock. He is, as it were, living on the "growing point" of evolution; his little effort is in the same direction as the great effort that is working out the world's purpose.

The abolition of slavery almost within a generation and largely by the advocacy of one man; the mechanisation of the present age by the utilisation of many theoretical discoveries; the bringing to concrete realisation, by President Wilson, of the previously nebulous and remote ideal of a League of Nations, are examples of the rare but notable results obtained by this direction of energy and genius into the "growing point" of evolution.

The conception of Purpose as an emergent in the world, or as implicit in being, receives support from yet another quarter: namely, that of the provision which appears always to have been made for fulfilling the future (and to us unforeseeable) needs of evolution. It is not a case of thanking God that the river has been made to flow beside the town! Rather it is a case of thanking Him that rocks may be sufficiently impervious to allow rain to run off, and thus form navigable rivers beside which towns may be built, instead of sinking right through the soil to the level of the ocean. Plant and animal evolution could still have proceeded without such a provision, yet how much more difficult would have been the development of commerce? Wherever an advance is needed, research reveals some point where provision has already been made to facilitate its achievement. Nature, as it were, has provided for the future development of mankind. It is not that progress has always followed the line of least resistance,

but that often definite, independent proposals of man have been found workable through the operation of previously unknown factors, which, in thus finding their function, have all the appearance of having been preordained.

Under what circumstances does the emergence of purpose take place? I imagine two types of permissive conditions. First in the interplay of forces occasioned by the synthesis of forms from ultimate realities; secondly in the interplay of forces occasioned by man's analysis of ultimate realities, by the penetration of his intellect in forming what is known as the pairs of opposites.

In the first case the emergence begins with discord as the cycles of individuals approach each other. As overlapping of their respective notes or frequencies takes place, something analogous to what are known in music as beats are produced, but as the cycles become concentric the beats diminish and the harmonic chord rings out; a new purposefulness emerges. So it is that the darkest hour precedes the dawn, that Armageddon comes before Millennium.

Under the second case are the seemingly insoluble problems of the world: the existence of good and evil, of beauty and ugliness, of health and disease, of life and death, and hosts of others which all agree in being pairs of opposites. That such pairs of opposites exist is a suggestive problem and seems to be a necessary invention of the concrete mind in its endeavour to apprehend reality. Yet there are other qualities within our ken that have no opposite except the common one of their absence. For example, the opposite of white is black, but what is the opposite of blue, or more generally of colour? The opposite of truth is falsehood, but what is the opposite of reality? Not unreality, for as reality is that which exists unreality cannot exist, and must therefore be merely a word convenient for expressing a point of view. The opposite of long is short, but has extension any opposite? Beauty and

ugliness are opposites, but has form an opposite? It will be found on examination that opposites are more closely related to each other than to other qualities, that they are in fact but varying aspects of the same quality. It is man's intellect that has created the opposites in penetrating the unity: in its cyclic motion about him he perceives it as composed of two oppositely directed components. It may be said therefore that those things that we do not recognise as having opposites are realities in the ultimate sense, whereas those things that have opposites are but half truths having no independent and real existence. Nevertheless, in the interplay of these subjective analytical forces is found an opportunity for the emergence of purpose in relation to the intelligence separating them. Much of the purpose we now perceive has emerged in the interplay of good and evil. Evil is the resistance offered to the good or positive, which thus can operate intermittently, utilising its energy to much more effect, just as a dam in a watercourse, by interposing sudden resistance, causes the water to be forced up to a much greater height. A new level has been attained, a new purpose become apparent.

I have a profound faith that nothing either good or evil is wasted in the eternal economy. It may be wasted as far as its immediate possessor or author is concerned, but it is not wasted in the progress, the structure of the whole. Some entity uses it, ensouls it and progresses thereby.

It is perhaps in the revelations of truth included in Theosophy that we may most readily find an explanation of how purpose comes to exist in the world and how it utilises all elements in its progress.



NATURAL THEOSOPHY

PROGRESS AND INITIATION

By ERNEST WOOD

VI

THERE is no such thing as material evolution or progress. Certainly there is a succession of forms, and the later are very often more complicated organisms than the earlier ; but it cannot be said that the earlier has evolved into the later form. What is happening is that life is evolving, and therefore each expression or piece of work that it does shows

more of the power of the life than its predecessor. So it would be if a painter kept a gallery of all his pictures. Looking at them one would not say that number one had evolved into number two or number two into number three.

The definition of evolution so excellently given by Herbert Spencer clearly shows the characteristic effect of life working upon matter. He says that evolution is a progressive change from a state of incoherent homogeneity to a state of coherent heterogeneity of structure and function. Let me give illustrations to explain these terms. Incoherent homogeneity may be represented by a quantity of pins, all of the same size, thrown loosely upon a tray; they are homogeneous because they are alike, and they are incoherent because—well, it is rather obvious. Incoherent heterogeneity might be represented by a workshop in which all the various parts of a motor-car are lying about on the floor, on shelves and on tables; there is heterogeneity because the parts are all different from one another, and there is still incoherence. Coherent heterogeneity is shown when all those parts are fully assembled and the motor-car is there. And when the motor-car is running you have coherent heterogeneity in both structure and function. The motor-car is an expression of life; so is the human body; so is a piece of music; so is a house. And the greater the life that is expressing itself the greater will be the heterogeneity, and the greater the coherence.

The same thing happens in human minds. The man who understands is he whose knowledge is greatly heterogeneous but at the same time coherent. "Variety in unity" seems to be the motto of life. The body is one because it is the expression of one life, one power; one great hand stretches out and grasps a handful of the world, and instantly it shows the unity.

Thus when a man comes into incarnation, as the expression is, he gathers in his hand or in his net a quantity of things which then express him or constitute his personality. The tiny child is busy gathering; he finds out what he can do and what he cannot do; he listens to what people say about him, and so he forms opinions, develops habitual emotions, and sets up bodily habits and poses, so that from the standpoint of common opinion by the age of twenty-one or so there is a fully formed personality. It cannot be said that this is a reincarnation of a previous personality. The successive personalities are like successive roses on a bush, or like successive pictures painted by an artist.

If the personality is really an instrument, like a spade in the hand of a gardener or a pencil in the hand of a painter, the power of the life will soon manifest itself by producing coherent heterogeneity in the environment as well. This is the true sign of progress, that one's environment does not remain unorganised and one's life-story a succession of casual and unrelated incidents, but the power of the life sweeps everything into one stream purpose, one idea. Life is simple because it is coherent. The expression is like a train of camels, which can be led by one man.

There is no material evolution, or influence of the past upon the present and the present upon the future. The process is more like that of a cinematographic picture in which there is a black space thrown upon the screen between one picture and the next.

A personality is not the reincarnation of a previous personality, but it is a new effort on the part of the ego to paint a more perfect picture than before, or, to take another simile, to play a game of chess and to win. I will deal with the idea of God in a subsequent article, but I want to use the word here for the sake of illustration. If there is any power outside us, it is to be regarded as our opponent in a game of

chess rather than as some one guiding the painter's hand while he paints his picture. The champion chess player of a certain country told me regretfully that he could not improve his game because he could not find better players against whom he might contend. In the game of our personal life there is not this disability. God, playing on the other side of the board, gets us down every time. But every game that is well played makes us stronger and is therefore a success, even though it may be lost, so I look forward to the day when I shall win my game, and show this God that I am just as good as he. What I am trying to say is that progress is not to be measured by success, triumph, pleasure and other such things. Those may be the rewards and desires of the life that is nearly asleep, that needs to be stirred into activity by the vibrations that pleasantly excite the body, the emotions and the mind. But he who knows the thrill of thinking, loving and willing, of the great unifying powers of life itself, is suspicious of success, for it seems to indicate that he has not aimed as high as he might have done.

In each game it is character or power that counts, not memory. This is sufficient explanation of the puzzle why we do not remember our past lives. A life governed by the recollection of previous experiences would always be dependent—indeed the conception is a paradox. But a life full of living power knows what to do, and violates no law of love, thought or decision. Ten commandments have proved a poor guide to humanity; ten million commandments even could not advise us for all occasions. But three simple spiritual laws—never to fail in will, love and thought—govern every possibility of expression or experience.

Because it is character that matters, the unfoldment of life, all evolution is from within. Every man must use his own conscience, and there cannot possibly be such a thing as was suggested by a certain Archbishop—"the conscience of

a fool". The fool is he who tries to guide his life by the conscience of another ; he is as foolish as one who would ask another to eat his breakfast for him or to learn Greek for him. Each of us is what he is. He has evolved to a certain point, and if he would go further he must start from that point, making use of all persons and things in his own plan. I like the freedom from fear and the positivity of the old philosopher who said : " There is only one thing for which God has sent me into the world, and that is to perfect my own character in every sort of virtue, and there is no experience which I cannot use for that purpose." Such a policy assures the maximum of progress.

I have said that the life cannot be held in the forms, like water in a cup, but they are to be held in the hand like a spade or a pen. Therefore on the path of progress there are no possessions, except such as are tools. Most of what people call possessions really possess them and hamper the expression of life.¹

Initiation means starting, and in this case it means to establish ourselves firmly in the life of the ego. The first stage is to recognise spiritual laws, or laws of the life, as above material laws, or the dominion of forms. All this has been put very well in the *Bhagavad-Gītā* where it describes three kinds of men in the world. First comes the sluggish man, who eats and sleeps ; second, the aggressive, who is full of personal desires and ambitions. The first suffers from indolence, the second from greed. In very modern psychological terms, the first is the slave, the second the careerist. Thirdly comes the thoughtful man, who observes and considers the laws of nature and of health, and lives according to those laws. But Shri Kṛṣṇa told Arjuna to rise above all these three conditions and establish himself in a deeper understanding,

¹ For a full explanation of this and similar matters, see my little book *The Intuition of the Will*.

in other words, to have the intuitional thought, which is the perception of the ever present life which we are, and therefore to follow the egoic or spiritual laws primarily, to have egoic motives and purposes.

The application of the word initiation to any state, or rather states, is often somewhat arbitrary. In Theosophical circles what has been called the first great initiation applies to the further awakening at which the man realises himself not merely as the life, but as not different or separate in interests from the same life expressing itself through other bodies. If I put my finger tips on the table, it might seem to a small creature whose vision was limited to the surface of that table that here were five little circles which, though separate, had a peculiar way of moving in some constant relation to one another. But we can look up the fingers and see that they are joined in one hand. So the initiate (at the times when he is an initiate) recognises all other living beings as other fingers on the same hand. This recognition is the foundation of ethics. It is natural for us to love others, because we are not a different life and no one is sufficient unto himself. This initiation might be expressed in other terms—that when the thinking principle bows before the loving principle and says: “Henceforward I am your servant and I shall work for you in the external world which is my sphere,” there is the beginning of new and greater life. In all activities there is some thought, some love and some will, but in this joint stock company the principle of love has now become the chairman of the board of directors. Initiation is the beginning of the life of love—not love which is pumped up or flagged into activity or awakened by others, but love which sees and unites, not merely serves. This is not a satisfaction. On the contrary every occasion that calls attention to our “superiority” is a stab of pain.

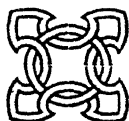
It is not necessary that this attainment of what is sometimes called the buddhic consciousness should be marked by ceremonial events in the personality or in the planes of matter. When that is the case it resembles the conferring of a degree in a university. The candidate had to pass his own examinations, make his own attainments, and even then he can receive his degree *in absentia*. Or he may have been what is usually called a private student. Who can tell in how many different ways people achieve initiation, and in how many different ways they interpret that change of life, or realisation of life, when they seek to invest the personality with a conception of its new obedience and dignity, as with cap and gown? I do not wish here to write of the function of gurus or Masters in this connection, as that is to be the subject of my next article.

In the letters to Mr. Sinnett there is an occasional reference to initiated adepts and initiates. The initiate there described is he who has really begun his life. While the ego is working with these personalities or incarnations one after another, however far he may have gone in the unfolding of his powers he is still a child at school, he is still concentrating upon one thing at a time, and therefore he is not living a full and free life. But when a boy or a girl leaves school or college and goes forth into the world to mingle on an equal footing with the men and women of his time, he uses all his acquirements (history, music, mathematics and everything else) simultaneously, or rather just when they are needed in the business of that life. Then the true life really begins, for which all this painting of pictures was only a practice and a preparation. No one can describe that expanded life in the terms of concentrated life, that full reality in terms of limited expression. Even the powers of the life in expression—thinking, loving and willing—cannot characterise that fullness or fulfilment of life. It is not even enough to

say that it sees everywhere without eyes, hears everywhere without ears, works everywhere without hands, for those faculties belong to the time-process or egoic expression, are only the powers with which that time-process conquers the space-limitation of the material expression. Even the time-process is conquered by him who has found the whole.

“The dewdrop slips into the shining sea.” “The river has found the ocean.” Consider the drop and the ocean; it is the same water in the ocean as it was before, but it has lost its limiting surface. What made the drop water—the watery substance of it, or the non-watery externals that kept it away from the other drops? When we find our “watery substance,” we shall not fear the “shining sea”. It is the same drop in the ocean as it was out of it. Think then of a world of life in which the very sands of the seashore and the grains of dust of the streets are glorious gods or buddhas, of whom the most material integument is a singing ecstasy of beauty and understanding, the Dhyan-chohanic world in which the least and lowest is free from the need of thought or love or will.

(Number VII of this series will deal with “Gurus and Teachers”.)



A STRANGE STORY

By GEOFFREY HODSON

“D^O many of your charges recover their sanity?” asked the visitor of the attendant, who was conducting him round the asylum wards.

“Up till quite recently only a few,” was the reply.

“Has there been a change then?”

“Yes, quite a sudden change. From the beginning of May as many as ten patients a week have been discharged as cured. In the third week no less than twenty-eight recovered quite suddenly, and that in spite of the full moon.”

“How wonderful! Has that state of things continued?”

“To some extent, yes; the numbers were less in June, but they increased again in July and August.”

They entered a private ward, in which was one bed, and some simple furniture. A patient lay fast asleep in the bed.

“He does not seem to be giving you much trouble,” said the visitor.

“Never has,” was the reply. “Just sleeps and sleeps.”

“How comes he to be here?”

“He was found wandering about outside asking for admission.”

“Not often that happens, I should say,” said the visitor, hardly restraining a shudder at the sights, sounds and atmosphere of depression and fear of such a place.

"He was well dressed, seems well educated, and had plenty of money in his pockets; but as he was evidently mad they took him in."

"What form do his delusions take?"

"He thinks he is the Saviour of the world; won't give any name or address, seems to have no relatives or friends, and as I said lies there sleeping most of the time; loss of memory, I suppose, and hallucinations."

The visitor had been gazing intently at the pale face on the pillow. "When did he come in?" he asked.

"End of April, or early in May, I think it was," came the reply, "but what are you looking at him like that for? Think you know him?"

"I believe I do," came the answer almost in a whisper.

"What's his name then?"

At that moment the patient opened his eyes and smiled at the visitor, who stood as though transfixed.

"Nirvāṇa—and the Law," he said haltingly, his soul in his eyes.

"Nevada Andrew Law," said the attendant. "An American, I suppose?"

"No, not American; he belongs to the race of the Tathāgatas."

"Oh, Indian you mean?"

"Yes, Indian—for the most part, perhaps—but not all."

"Here, you had better come out of this place. You've had about as much as you can stand."

"Yes, I think—I have," was the reply.

The great eyes were closed again. The patient slept.

As he went away, the visitor saw a group of people greeting a discharged patient with joy and thanksgiving. He passed on his way with wonder in his eyes.

"The full moon of May," he said to himself as he walked along the road.

MOON MAGIC

By EDWARD BENNETT

THE Moon is the most attractive object in the night skies, and it is natural that there should be stories woven round it and many powers attributed to it. A few years ago, it was the custom to put all these down as idle fables; to-day there is a growing belief that truth hides behind these stories, or at any rate behind some of them.

Moon power deals with growth and sex, appearing as a stimulant of growth and as the cause of madness, by overstimulation of the brain, in those who sleep exposed to the full moon. The belief that there were certain aspects of the moon which were favourable to growth, certain days for planting, etc., existed long ago. It was proved correct within the last few years by experiments of the Liverpool University, on the germination of moist seeds exposed to a few days' moonlight.

Those who practise meditation have no doubt of the existence of this power. They feel the difference between the waxing and waning moon, the resistance to meditation during the negative phase and the leap ahead when the point of change is passed. When the moon is moving away from the Sun, meditation improves. It is significant that physical instruments show an alteration in light waves during approach and retreat from any luminous body, this change consisting of a shift in the position of the spectral lines caused by the presence of certain elements in its light.

Between the one phase and the other, as the moon-power changes comes a break, which is of great import in the lunar history of influence over the Earth. The astral globes of Earth and Moon are in contact during part of each month, only parting when the two bodies near their maximum distance from one another in each month. This occurs at Full and at New Moon.

There is a story told of an astral explorer who stayed too long on the moon and found the way of return cut off by this parting, having to wait several days before he could return to his body on the Earth. Record of the year and month when this happened would have value, as the maximum distances vary from year to year.

That the Full Moon should be one of these special times is suggestive, seeing that Full Moon marks so many great happenings and celebrations on the higher planes. Is the reason for its being chosen its freedom then from astral influence?

The variation of distance is caused by a combination of very many factors. The only ones relevant to this thesis are a few of the major ones affecting the moon-earth couple. We can ignore the complications caused by the earth's journey around the Sun, and the solar movements.

Relative to the Earth, the Moon travels around it in an elliptical course, departing from the circle by an amount, outwards or inwards, between one-twenty-third and one-fifteenth of its mean distance from the Earth. The long axis of the ellipse also revolves, so that at one time it may be pointing towards the sun and at another time may be at right angles to it. The revolution of the moon round the earth takes a month, while the revolution of the lunar ellipse takes 3,232 days or nearly nine years. The ellipse is longest when the long axis points towards the Sun, and approaches nearest to the circular when at right angles to the Solar

direction. The earth-moon couple is also acted upon by the solar pull, the ellipse, relative to the Earth, being shifted fifty miles sunwards, this making the Full Moon a hundred miles closer to the Earth than is the New Moon.

When we try to apply our knowledge of the Moon to the past, there are approximate figures. Sir George Darwin's theorem of moon-birth from the Earth shows that, for mechanical reasons based on tidal effect, the Moon must have been closer to the Earth in the past and the day must have been shorter. When our world had a $15\frac{1}{2}$ hour day the moon was distant by 46.8 times the Earth's radius: to-day it is distant by 60.4 times. That time when it was so near he puts at 46 million years ago. Cowell's measurements of time-change suggest that the rate of change is slower, but accuracy is hard to obtain when dealing with minute fractions of a second. What is certain is that the lunar distance increases, and that the rate of separation is of the nature of a thousand miles in a million years.

In lunar history, there is an age in which for the first time the month experienced a break in the lunar astral influence. It was a recent event in planetary history. At maximum distance that luminary is 15.9 thousand miles beyond the average distance, and is only 10 thousand miles in the worst month. So it had to recede the difference of 5,900 miles before there was a break in every month. The hundred mile shift sunwards makes the figure an exact 6,000 miles, taking at least 6 million years to happen. This is the first great period in the history of moon-power. On the same scale, of a thousand miles' retreat in a million years, there is a longer gap of twenty million years before the beginning of a period in which some months have no astral linkage to the Moon. Six more million years have to pass before the Earth is freed from all taint of that ancient world's power.

Science demonstrates the moon's power over growth, occultists feel its power over their mental creations, past ages credited it with influence on sex and on generation. Moon-deities abound: the oldest are two-sexed. We meet bearded Venuses, Isises and Ishthars in the South, bearded Freyas in the North. Osiris, the young moon-god, according to an ancient Egyptian chant, changed the goddess Isis to the male sex. Ishthar, Lady of the Moon, in her love aspect associated with Venus, is credited with being female as the daylight wanes, male in the dawn-hours. Theoretically such ideas may show the fusion of a goddess cult with that of a god.

There is also the view that it is an echo of a far-off time when the androgyne, the double-sexed humanity, had still a few rare examples upon the earth, relics of a yet more distant age when such was the common type. Man came before sex, and there is interesting coincidence between the dates. Occult records fix six million years ago as the time when the sexes began to separate. Was it also the date of the first break-away from the astral control by the Moon? Proof is required!

When the break of contact first began, it would affect single months at nearly nine years' distance apart. Later, several successive months would be affected before the reversion, and these repeated changes would affect the growing embryo far more than a single one could do.

To-day we have monthly breaks without intermission, varying from a few days up to a considerable part of the month. To measure the length of these periods at regular intervals, during a nine years' sequence, would show us our definite place in this history of lunar effects, past and to come, verifying the speed of lunar retreat.

It would also allow a very accurate estimate of the date when, astronomically, we should expect the reign of sex to be over.

THE DANCER IN YELLOW OR THE RUSHY GLEN

By F. H. ALDHOUSE

The setting sun behind the hill,
The pause 'ere dawn, when all is still,
The lark that sings, the evening star—
These set the magic gates ajar.

WE called it the Rushy Glen. It was moist there and you would get bogged if you walked in it any time except in a very hard frost. There were rushes in the Glen and water-lilies on the big pond. All kinds of trees were in that Glen, and in May it was as white as if snow had fallen in the trees, for the wild apple, plum and pear, and the hawthorn were all out about the same time. When the sun shone through the white blossoms, it was gold and silver mixed. Those trees were on the banks of the Glen, the soft part was below. And that stopped motorists, and courting couples, and the Bank Holiday ones from going up there. They would have left the place all full of tins and papers and bottles. They would have pulled up the primroses and wild hyacinths, and broken the trees; but it was too damp for them to get doing those things, the water would have been in their boots. It was full of birds, for children were afraid to go after their nests. They would get all muddy if they went up the Rushy Glen, and their mothers would punish them well when they went home. So there was singing there all the year round, and the linnets and finches would all sing together, weaving their spell. They will make a charm for you if they think you are

a friend, each doing his part. When the magic in the chorus gets hold of you, you will forget everything in the wide world till they stop weaving their spell. In the winter the robins keep singing to one another, saying the Spring is coming. When it does come all the others join in. So there is singing all the year round. And on the roughest days of wind and rain the storm-cocks sing loudest and sweetest.

The Glen went east and west, so if you looked down it in the morning you would see the sun come up golden on a golden sky, and down it in the evening it would be setting, and the clouds had every colour you could name on them, and some colours you couldn't name. I need not say, after what I have told you, that when the Glen was gilded by day or silvered by night there were "People" in it. Not the kind that would feel the softness of the rushy part beneath their feet, for they would not even bend the grass, so light were their steps. They blessed the flowers and loved the varying beauty of golden sun and silver moon and crystal stars when they shone on the glen. They were the Sidhe, the Folk of Peace; the English call them fairies. They often sang with the birds; but they had the grandest music of their own anyone ever heard; pipes and fiddles, single and double flutes, trumpets and horns and a kind of small drum they play with their hands. But the most wonderful thing they do is their dance—when the moon is full, and every drop of dew is like a little moon, and the gossamer or the furze is studded with small diamonds of water. Then the dance is set. If you look perhaps you might think it was mist was eddying and turning at first, but soon you will see it is the most beautiful people heart could desire or mind dream of swaying and turning, and you will hear music which will put dancing in your own feet, aye it would so, even if you were ninety years old. If you were young and very pretty they would hold out their hands to you, and you would take them, even if you knew you would gain

the riches of the world by refusing. And you will dance with them maybe for months, but never get tired and never want to stop. And when the dance is over at last it's always back to them you'll want to go. The world of men will have lost its taste for you—their ugly hates, and selfish loves, and mean doings will put disgust on you, for you will have the clear sight to know them for what they are.

It's one starry night in June I will tell you of, when I went that way and saw a sight of all sights. The sky was full of stars and the white moon was riding high and calm above, and I walked down to the Rushy Glen, intending to go by it on my business. But when I got there I looked up the Glen to see how the moonlight shone on the new green leaves, for June is the month of leaves. And it looked all silver, for the moon was full; and I heard a low thin call of music, low and soft and small, like insects humming. It was then that I walked up the Glen. I would have followed that tune through fire and water. But there was no sinking of my feet; I walked on the soft ground as if it was the hard highroad. When I came into the centre of the Glen where the rowan trees are and the quickers, it was then the full blast of the music came to me. It was remote as star fire, and silver like the moon, and dancing like the stars, and there are no words can describe it, but it put the heart in my breast and the blood in my veins, and the thoughts in my mind leaping and jumping and bounding with the June lilt of joyousness. It was then I saw the Sidhe. Their plumes were of rainbow light, their faces were as pale as lily flowers and as beautiful, and their eyes were as deep and changing as the sea, and full of clean white light like the stars. They were sitting in circles above each other like beds of wonderful many-coloured luminous flowers. The music swept about us like the four winds of heaven, and it played without in our ears and within our hearts.

.. There was one dancer only, and she was dressed in yellow; like the saffron of the crocus and the gold of the sunset mixed, that was the appearance of her dress. She danced, aye, that was the dancing! It was like the turn of the wind that does be in little whirlwinds in the Spring, like the running of the white spray on the summit of the waves, like the laugh of the sunlight on the ripples of a lake. I saw in that dance, believe me, all the wisdom of the wise, all the joy of the young, all true love that is the very heart of all love. She rose like a bird, she flickered like a flame, she was a blossom on the four winds of Erinn. Then like the fall of the wind the music ceased, and she courtesied down and down before a throne, and the King of the Fairies, Finvara is his name, I know, was clapping his slender delicate white hands; then all the Sidhe did so. It was a subtle and gentle sound like leaves rustling in the wind in the time of leaves.

The Dunsidhe maiden laid her little white hand on her lips, she courtesied and kissed her hand to the King and his Court. And then the King stepped down; he offered her his hand, she kissed his hand, she took both his hands in hers and they began to dance. There was music in it would make the stones dance, aye, that it would, or the dead too! I found the dancers. I had a fairy girl for a partner, a lily she was, a star, a love. We danced till the moon set. They were all dancing.

Then the sun came up, a rose to the east of the Rushy Glen. It is holding out my two hands I was and dancing by myself and no one else in it. I've been a hundred times there since, but saw no one. But I'll meet that fairy girl again. Yes, and dance with her till the earth shall melt away. I will so.

THE GROWTH AND DEVELOPMENT OF MODERN ART¹

By PAULINE HARPER-MOLL

THE twentieth century may be said to have ushered in a new movement of western art. Art was thoroughly shaken and stirred up in the nineteenth century. A new note had been struck by the great painter Cézanne, which opened up an entirely fresh path. The direction to which he pointed seems to be leading on and on, and therefore we may consider it extremely probable that it is the line best suited to express the spirit of the times, and that a great era in art is dawning.

In the West we find that it is some one great master-hand who starts a new movement, whether it be in art, literature or music. He discovers a new vein, as the simile goes. Like the vein of gold it has little branches or side-fissures, which lead no further, but the main vein is there, and on it depends the length and strength of the movement. When it is worked out, the movement dies. Cézanne struck such a new vein, as did Giotto in Italy, in the fourteenth century, Wagner in music, and Walt Whitman in American poetry. This is all the pioneer is concerned with—he is the pointer, the inspirer, he leaves his discoveries for others to explore. It is for this reason that Cézanne's work is of such vast importance. Looking back we can see what an entirely new land he has discovered, and therefore what mighty possibilities lie in its exploration.

¹ A lecture in the Brahmaidya Āshrama, Adyar.

Consciously or unconsciously, art has a tremendous effect on man. He longs for it, he is starving for it. Art gives color, beauty, joy. It makes life worth living. It is a means of release of life. It is the revealer of beauty within as well as without. When it loses the beauty within, it no longer satisfies us. Art is never truly realised or appreciated until the fact that it is an inspirer and interpreter of life is recognised. There is a constant interplay between life and form, which is always bringing something fresh to birth. Art has a subtle effect on our emotions, and this effect we call the æsthetic emotion. It is provoked by any work of art, whether it be architecture, music, painting, design, crafts or even household-furniture or equipment, or kitchen utensils and so on. This emotion evoked in us is not provoked by the beauty of the object under consideration, in the sense that the ordinary world understands beauty. It has not the same effect as a work of nature. We do not view a sunset with the same feelings as a Venus de Milo. One is, it might be said, the direct work of God, and the other his work through His instrument, Man. A work of art affects us in proportion to that which we bring to it. If we have nought in sympathy with it and no response to it, we gain nothing, we are none the richer. If we do not open ourselves to receive and understand what the artist is expressing, we are none the wiser. If we cannot understand a true work of art, it is we who are the poorer, not the art or the artists. Should we wish to follow the trend of art in the present day, we must put ourselves in the right attitude.

Humanity gets used to certain ideas, but only the few are pioneers. The bulk have to be educated to understand art. We can see how in the past the artist has had even to teach humanity how to see nature, to see color, to see form, and artists are still teaching these subjects. How few ever see color correctly, much much less see its subtleties; how few

can observe form! The masses have not discovered the joy of developing and using the sense of sight. The prevailing idea that a picture is a photograph is unfortunately firmly imprinted on the public mind. It is difficult for men to realise that a copy from nature is not a creative work of art. The public is not to be blamed for this, as artists have been revealing the shapes and appearances of forms in the world since the fourteenth century, when the movement of the classical renaissance brought about the art of picture-making, the art leading towards imitation. The modern public having this now firmly fixed in their minds naturally find it difficult to shift the plane of interest. They had this same difficulty over the impressionist pictures, but have now become accustomed to see color. They have still to learn that the artist, though he may express through line and color, does not express reality but his own conceptions of it—one might say, his emotion for an idea; an object has so inspired him, that the impetus received by touching an inspirational level has impelled him to produce his picture. There is a constant wedding between the inspiration and the means. The artist lives in two worlds. He is working out in this one the idea, flash or vision he has glimpsed in a higher one. He is constantly drawing on the spiritual life, which is his source; without it he is no artist. Art like religion is fed from above. They belong to the same world.

Before relating how the modern movement sprang up, it might be as well to explain a little more fully how movements in art, literature or music arise and grow.

As mentioned previously, in the west, where the individual is so prominent, a movement is generally started by a master-mind. In the case of the present movement the pioneer was Cézanne, of whom more shall shortly be said. There are great solitary men of genius who stand alone, as did El Greco in Spain, and Browning or Wagner in their own

creative realms. They are better understood when the world grows up to them. They may have no immediate followers. When the great mind strikes the note of the coming age, then those who are ahead of their day, the pioneers, will alone respond. They will anyway experiment and try to see whither the times are trending. Any new movement must necessarily be ahead of the public mind.

As we look at the history of art in Europe, we see very similar conditions prevailing at the end of the nineteenth century to those of the time of Christ. In each case the world had reached a low level of materialism. A reaction set in. Fresh inspiration breathed life into dead form. The religious spirit again came to birth. As it freed the world 2000 years ago, there are signs evident that it will once more free the world.

Early Christian art did not immediately evolve into a great movement. Nothing new was produced, the frescoes in the catacombs were the ordinary classical frescoes of the times. By the second century the dead Roman designs began to live again in the hands of the Coptic craftsmen. Things moved slowly and burst into flower when the beautiful early Christian churches were built in Italy. In the sixth century Santa Sophia was built in Constantinople. At Ravenna there appear the masterpieces of early Christian art. It is primitive true art of a pure spirit. Speaking in a general way this Christian art lasted throughout the centuries, and slowly losing its spirit finally died at the end of the reign of Queen Victoria.

The giving out to the world of a great new religious doctrine is an appeal to the spirit of man, to which artists, because of their very nature, are likely to respond. They find they have to express the spiritual force that is overflowing in them through their natural medium, which is form of some kind.

The early Christian art was Byzantine art. Their pictures were not as ours. Many of the wall decorations were in mosaic. The subjects were principally religious figures of Christ and the apostles, and early Christian saints. These mosaic decorations were part of the church which they ornamented, not separate pictures. At this time art expressed itself chiefly in architecture. In other parts of Europe we have the growth of Gothic architecture, and the same spirit can be seen inspiring the glorious stained glass that is its companion. As Gothic architecture became more and more elaborate, it degenerated, and so ended the Christian Renaissance. Art then turned its attention to the new movement of the Classical Renaissance; the movement of picture making, which began with Giotto in the fourteenth century, culminated with Leonardo da Vinci, and slowly died as the world became more material.

Giotto was said to be a poor Italian shepherd boy, whom the last of the great Byzantine artists, Cimabue, found drawing sheep on a stone. He adopted him and trained him to be a painter. Giotto struck a note that re-inspired art and brought a new movement to birth. He painted with tempera. His wall decorations were separate pictures. His were the first great drama pictures in Europe. Everything unnecessary was left out, and just the simple facts were simply related in line filled in with color. Perspective was not then invented, and his pictures are flat, nor was anatomy known, or rather it had not been rediscovered after the decline of Graeco-Roman art.

His line-feeling and dramatic conception of the incidents he painted are so satisfying to the æsthetic emotion that he stands out for all time as one of the great geniuses.

His chief works of art are the paintings of the life of St. Francis in the church of Assisi, and the paintings in Padua of the life of Christ.

Having discovered this new vein of the art of picture-making, of painting apart from decoration, he was succeeded by a large number of painters; experimenting, learning, exploring, they became the great primitives of the movement.

Perspective was discovered and was accompanied by some very amusing results in the early pictures, notably in some of Utrillo's charming paintings. Anatomy was studied, and some of the painters delightfully and lovingly show off their newly acquired knowledge by indicating each and every muscle most minutely; Greek and Roman sculptures were rediscovered, studied and unburied. Rapidly this movement rose to its height in such geniuses as Raphael, Titian, Giorgione, Tintoretto, Paolo Veronese, Michelangelo and finally in Leonardo da Vinci. After Leonardo it rapidly declined. Nothing fresh was contributed, and their followers drew inspiration from these great ones and imitated them.

In different parts of Europe there were larger and smaller movements, with their rise and decline in France, Spain, Holland, Germany, England, which cannot be gone into here.

(To be concluded)

THE THREE OBJECTS

At the Theosophical World Congress in Chicago the Three Objects of the T.S. are to be brought forward for consideration, and possibly for change. The main charge against them as they are at present is that we have outgrown them, and need no more now than a bare statement that the T.S. stands for an all-inclusive Brotherhood.

The history of our Society shows that it was interest in psychism which drew the founders together, desire for a greater knowledge of ancient religions which provoked the formation of the Society itself, and the ideal of unity or Brotherhood was next added. These three things proved to be the foundations of the T.S. and were soon stated in the Rules in the reverse order. For a complete account of the changes in wording, without touching their essentialness, through

which the Objects have gone, one cannot do better than read carefully the Section on the Objects of the T.S. in *The Golden Book of the T.S.*, p. 243.

As regards the proposed alteration in the wording of the First Object, there would not seem to be much objection to having it, as Mr. Freeman suggests, expressed very simply and to read: "To form a nucleus of Universal Brotherhood."

With regard to the other two Objects, it would seem best to leave them as they stand. It cannot fairly be argued that their intention has been accomplished. The extension and expansion of thought and knowledge indicated by the Second Object has by no means been reached. It is true that there are many orientalists and others who study with patience and growing insight the religions of the world. But praiseworthy as their work is, they have but touched the barest fringe of it. Few except the great Yogis and Saints of the world have truly explored the religious history of mankind by realising it in themselves. It may be described as the track man has blazed through the immensities of space and time, to come to his own realisation of the meaning of existence. Each time a full view of that meaning is seen, a new Religion is born, a firmer grip is taken upon realities and ultimates. To get at that history requires an inner unfoldment, and not only intellectual examination or emotional sympathy. Generations will probably pass before the Second Object really sets students afire with the determination to understand the magnitude of all that is involved in a true Religion, which in some manner links the inner and outer world into closer unveiled interplay.

In philosophy we have barely yet obtained any individual, first-hand, comprehensive view of the actualities of the life and mechanism involved in the process of thinking, even allowing for much discovery and present psychological research, and the illuminations of intuition. Those are still required who can carry on first-hand exploration of what thinking is, and what are the natural facts of the mental world—how the wings of Truth beat upon the mind of man.

Of science the same may be said. The examination of even the physical world is not yet complete, and astral and mental worlds have, so far, had but few explorers capable of mapping out their facts.

The acquirement of the requisite capacity for carrying out the above work comes under the heading of psychism, the Third Object. Development of psychic ability means, for the majority, long, hard and patient work. Most of us have been too busy with daily tasks to do more than just begin this development, and most are discouraged because the process is slow. But it must be done if one is to become an expert and reliable investigator of the as yet "unexplained laws of Nature," of other worlds, the beauty and interest of which will no doubt be in no way inferior to those of this physical world.

But to pursue the Second and Third Objects in the "right" spirit means that the student must offer that age-old unvarying guarantee that it shall all be done for the good of the worlds and for no other reason. We all know how the rules of Yoga, or the right to know, exacted harmlessness, compassion, discrimination and so on, which were and are compulsory upon an individual before he can take the training that gives free, safe entry into other worlds and the exercise of their powers.

To-day we have the unusual spectacle of a large and scattered body of people aiming consciously or unconsciously at being Yogis, rulers of the worlds, by right of Service (1st Object), Knowledge (2nd Object) and Power (3rd Object).

So it is that after fifty-odd years the present general tendency is to emphasize the First Object, Brotherhood. This is evidenced in the growing activity and efficiency of the Theosophical Order of Service, which is a beginning and not an ending, as some seem to think. In this way the T.S. collectively is learning to apply the laws of harmony and compassion. This is a true and fundamental need before it can safely, *as a body*, take up and use the rights involved in the other two Objects.

So far, therefore, from needing to discard our Second and Third Objects, we shall find them gaining greater and greater significance as time passes. They belong more to the future than to the past or present. They are the indication perhaps of a royal road along which the T.S. will travel to high attainment. To a group of people so oriented will undoubtedly and naturally come vast responsibilities and duties, which may not be popular, but will none the less serve to assist the more rapid opening up of "the Way" for others to happiness, through loving Service, an unveiled perception of Truth, and the Will to accomplish Divine and immutable purposes.

JOSEPHINE RANSOM

ENTANGLEMENTS

PICTURES in recent magazines have depicted the cult of sun-bathing and the simple life in Germany, and show school-girls dressed in shoes, stockings and bathing trunks; young people engaging in athletics in the minimum of clothing; whole families on walking tours, carrying a few water-proof sheets and rugs for bedding, so that they may sleep in the open, and all making sun-bathing the principal object of the outing. This practice has been earnestly advocated for some years by *Physical Culture* and other Health magazines

published in the U.S.A., and the Swiss Sun-Bathing Home for rickety and consumptive children has worked modern miracles. But it has lain with Germany to take up sun-bathing as a nation, and as Germany has the merit of thoroughness, we may expect rapid and marked results from what we all know is a practice of great vitalising power. Till recently I had thought of all this as merely a side branch of the modern ideas of Physical Culture, but now one suddenly sees that it is much more than a "branch" of anything. It is the sign-post showing that humanity has reached an important turning on its road home.

Humanity did not make a mistake in taking to clothing: discarding superfluous coverings is not a rectification of the mistake. In the past it was a step forward for the savage to clothe himself. Now, clothes have become our masters. Our expenditure on them is out of all proportion to the benefit received. At heart we all know that the unnecessary elaboration and expense of our garments has become an entanglement retarding our progress, and we would welcome a return to the simplicity enjoyed in the great empires of old. There is no indecency involved. India, Babylon, Greece and Rome all prized the modesty and chastity of their maidens as much as we do, but they knew when to employ simple garments, and when to honour an important occasion by donning rich apparel.

The time has come for us to face the situation. A little thought will show that many things which help the weak must be laid aside as strength is gained, or they become unnecessary burdens. The third race man, or (the nearest we can get to him) the man of black race, as in New Guinea, does not wear much clothing. He belongs to one of the lowest races of mankind, his life being almost entirely on the physical plane. As regards emotion he can feel anger, hate and fear strongly, but has a poor hold on such higher emotions as sympathy, unselfishness or family affection. He uses his mind hardly at all. Ambition does not influence the Papuans, for they have scarcely any idea of chieftainship, wealth, military courage—or anything that raises a man above the general level. Suddenly civilisation swoops upon him. The time has come when he must live side by side with a more developed race—*must*, for if white men did not rule his country, it would be invaded by the more advanced races of the Malay Archipelago and of Eastern Asia. Invasion having once taken place the lower race either develops or dies out. The best path to development lies in service to the white man. Under white rule the fierce emotions of inter-tribal warfare are never roused, and there is generally a good deal of affection between the Papuan servants and their white masters. The first wave of white settlements, I admit, was bad, including as it did criminals, moral weaklings, Greek pirates—adventurers of all kinds; but now most of the whites are of a higher class, and I have seen much affection between them and their "boys". So the higher emotions are roused in the Papuans, and they display very lovable qualities. It is a country where no one escapes malaria, the attacks of which, though

fairly short, generally render the patient quite helpless from weakness, often delirious, for a day or two. Yet each white planter lives quite safely on his plantation, often 20 or 30 miles from a neighbour, for during his bouts of illness he and his property are most faithfully cared for by his "boys". Add to this that the "boys" are signed on for a year at a time only—that they are not old retainers—and one realises what fine stuff there is in them. Meanwhile they are developing mentally, for most of them have been to Mission schools, can read and write, and understand the arithmetic of their earnings and spendings. Their work, too, is varied. They learn to sail boats, work oil-launches, build houses and sheds, and perform many agricultural operations of a more advanced nature than their own. The circumstances of their employers' work lead to many trips up and down the coast; generally anchoring at night to avoid coral reefs. Thus friendships are formed with tribes where before enmity was the rule—genuine, lasting friendships, for each boy generally marries a girl of each village he is accustomed to call at. This all sounds very fine in the way of progress, but what is the end of it? Well, at the end of the year, the boy spends nearly all his wages on tobacco, goes back to his village where he is already a year to the bad in the activities of tribal life, and with his friends smokes and loafs till he is poisoned with the crude tobacco and a nervous wreck, while mentally he is restless and unfitted for the quiet round of village life. He is roused but not strengthened: rousing comes from without, strengthening from within.

What the savage needs to raise him permanently is ambition. Under civilised influence he generally begins with an ambition for gaudy clothing and ornaments. And so distinctions of class arise. The most developed characters become policemen, wear a uniform, buy European garments for wife and children, and have their photographs taken. Their wives buy sewing machines to show how highly educated they are, just as the Victorian home was finished off with a piano—the pomp and circumstance of civilised society has them in its grip. To attain his ambition a man must steady down, share his wages with wife and children, work intelligently, face many changes and a constant stream of new ideas. This puts him on the upward path: clothing helps him up the first step. How slow progress is at first! The people of the fifth sub-race have reached solid ground in the intellectual world only within the last 100 years or so. Before that we were taught that wisdom and learning were worthy of our deepest reverence; when we found that brains *paid*—well, we saw the point. They *have* paid since science was applied to industry, and therefore the leading European countries are attached to Education as firmly as a limpet to a rock. It is even true that many of us take real pleasure in our mental life. We no longer need the inducements that started the savage on his upward path, but can return in many ways to the simple life, though as very different beings: Germany is the first nation to act on this. Men have striven with every power at their command to obtain rank, power, wealth, fine houses, rich clothes, unlimited food and drink:

their incessant effort has caused the necessary growth in their astral and mental bodies, and many are now ready to strive equally for spiritual growth. We may liken the progress of Evolution to the building of some great palace, in which all mankind must take part. The third race has dug the foundations, quarried huge stones, done all the unskilled labour; the fourth has laid secure floors, built mighty protective ramparts, and erected the scaffolding for the lower stories! the fifth has built the lower stories—banqueting halls, halls for dancing, acting, gaming, entertaining guests—for indulging in every amusement and luxury that man can devise—and now that the time has come to clear away some of the débris and complete the building, it looks as though we were going to clear some of the halls of the paraphernalia of pleasure, and to prepare them for use as libraries, observatories, lecture halls, oratories.

I am glad that Germany is taking the lead in the great clearing away of entanglements that is now due in all departments of life. She is to join with the United States and Britain to form the mighty confederation which is to be the climax of the power and brilliancy and wisdom of the Fifth Sub-race, overtopping that of ancient Atlantis.¹ See how much simplicity means to the individual: the ceaseless strain to find money for fine clothes, rich food, showy houses, expensive motor cars, will cease. There will be more time in life—time for the city worker to get out to the simple, wholesome pleasures of the country. It means the salvation of the middle classes whom lately we have thought doomed. When alert, highly trained, modern minds crave for the peace and beauty of the country, and laying aside entanglements make room for these things in their lives, surely spiritual growth must quickly follow.

We all need to look over our lives pretty frequently and clear them of entanglements. Unnecessary ties should be tactfully shed. One of the most wholesome things one can do is to sit in the warm sunshine that follows a frosty night, and just let oneself think how perfectly delightful it is. This is more conducive to spiritual growth than polishing oilcloth, cooking and eating a heavy dinner, taking an aspirin and a cup of strong tea, and playing bridge.

My best wishes to Germany. She should now become what she always should have been, the home of poetry, romance and music.

ISABEL ROBERTSON, M.A.

¹ See *Man: Whence, How and Whither*.

THE CHORDS OF CHAOS

By L. A. LEWIS

"HAVE you ever heard of astral music?"

Rex Eustace replaced his pipe in his mouth, leaned back and looked at me interrogatively. We had just finished dinner, and were taking our coffee on the terrace in the cool of the evening.

It was not the first time that we had touched upon the supernatural. Many a night in our dug-out "over there" mutual interest had led our thoughts along the same path, the light of one flickering candle casting its elusive shadows on walls of damp earth lending a spice of reality to the topic.

But back home in my friend's pretty, old-fashioned garden, with the dark uncertainties of war at an end and a hundred trivialities of daily amusement to occupy our minds, I wondered what train of thought had prompted this sudden question.

"I'm not sure," I replied cautiously; "What exactly do you mean?"

"I mean music which belongs to the spirit-world and can be reproduced by a medium during a state of trance."

"I have heard of that," I said, "but have never seen it done. Have you?"

"Yes. Quite recently." He answered.

I became interested. Spiritualism is a subject of which I know little, but it is a fascinating study.

"I have a neighbour," he continued, "a Mr. Julian Westenhanger, who is a medium. He will sit down at the piano, make his mind a blank, and play the harmonies that come to him from beyond the barrier. The thing is absolutely genuine. He really plays the most wonderful stuff, quite unlike anything else which I have heard. Nearly sent me into a trance myself the other day when I was listening to it. On regaining consciousness he can recall nothing. It's most weird."

"I should like to hear him." I said quietly.

"You will have the opportunity," Eustace declared. "He is well known as a musician, and has been asked to give an organ recital in St. Mary's Church to-morrow night after Evensong."

"Yes. But I mean the spirit-music."

My friend looked at me quizzically for a moment. Then his gaze travelled vacantly to the sky as though he were considering some problem.

"I don't know him very well," he observed at last. "because he has only come to the place during the war, and I have been away as we both know: but, if you really care to meet him, I see no reason why we should not drop in for an hour right away. What d'you think?"

"Certainly," I responded, rising to my feet.

And with that one word I ignorantly committed myself to the most painful, ghastly, and grotesquely incredible adventure of my life—a thing made the more *bizarre* by its setting of peaceful security in the little country town.

Mr. Westenhangar was at home, and we were promptly shown into his drawing-room. I walked over towards the French windows and glanced casually about me. One can frequently read something of a man's character in the objects with which he surrounds himself. To my disappointment, however, this room presented no features of especial interest. In all respects it was commonplace. I do not mean drab or ugly, but just average—the kind of reception room one would find in a dozen small country houses. There were the usual rosewood chairs, the usual landscape pictures on a pale blue wallpaper, a chintz-covered sofa, and various other pieces of strictly conventional furniture. A vase of lilies, standing on the piano, diffused a sweet though rather heavy perfume.

I began to regret that my friend had told me nothing of the man himself.

"At all events," I thought, "he is not a genius of the long-haired tribe,"—a deduction which was verified as our host made his appearance.

In no way did Westenhangar give the impression of an artist except in his slender hands with the long, sensitive fingers of the musician. Of medium height, with rather close-cropped hair, and neatly attired in a grey suit, he also fell very short of my ideal Spiritualist.

Eustace rose, and said in formal introduction: "This is my friend Mr. Steer—one of the overseas crowd. He is staying with me for a week to celebrate Peace."

I bowed and extended my hand.

"You see," I remarked, "I am a great lover of music. That is why I asked Eustace to bring me round."

For an instant a look of pleasure crossed his face, but, as his hand gripped mine, the expression seemed to change. What emotion it depicted I am powerless to describe; but the effect upon me as I met his eyes was most peculiar. I experienced simultaneously a feeling of exultation and loathing, which vanished as swiftly as it had arisen.

You may think that, having heard of him as an occultist, I was, unconsciously, on the look-out for something abnormal, but I am not usually imaginative, and the queer sensation puzzled me. If I had given any sign, however, of what I felt bound to consider a ridiculous fancy, neither Eustace nor Westenhanger himself appeared to have noticed it. The latter leaned one elbow on the piano and courteously motioned me to a chair.

"You play yourself, Mr. Steer?" he inquired. I was obliged to confess my claims were limited to admiring the performance of others, and the conversation drifted for a while over many diverse subjects.

Presently Westenhanger seated himself at the piano and began to play from memory. Some of the pieces were unfamiliar, and others the best known triumphs of famous composers. The whole production was an æsthetic banquet, so faultless was his technique and so soulful the rendering. I was lost in the pleading accompaniment of Tosti's "Parted" when he turned abruptly from the instrument.

"You will take a glass of port, won't you?" He said in the most matter-of-fact tone. It was more of a command than a question, and before either of us could reply he had rung the bell. Brought back to reality by his sudden change of demeanour, I began to fear that we should be denied the real object of our visit when Rex broke the silence.

"Steer, like myself, is interested in the supernatural," he ventured, "and I took the liberty of mentioning to him your mediumistic powers. I am sure he would like you to give us some astral music if it will not trouble you too much."

The way in which he spoke amused me slightly. It seemed by far too casual a tone for such a matter, and I felt a little apprehensive lest it should be taken as the irreverent banter of a sceptic.

Our host made no answer until the servant had placed a decanter with three glasses upon a side table, and the door was once more closed.

I was becoming quite excited, like a schoolboy immersed in a blood-curdling ghost story, while he poured out the red wine and handed each of us a glass.

At last he turned towards me thoughtfully. "It is a thing I very rarely do at anyone's request," he affirmed. "Do you really wish me to?"

"Yes," I answered briefly.

"Very well. You shall hear it. But, remember, I have no idea what I am about to play, and shall remember nothing of it afterwards—so please ask me no questions."

That was all, and there had been no great difficulty in persuading him. I took a sip of port, exchanged a glance with Eustace, and leaned forward to listen.

Once more Westenhanger took his place at the piano and, closing his eyes, let his head sink forward upon his breast. For the space of several minutes there was absolute silence. He seemed instantly to have fallen asleep. Then his lean, white fingers began to wander over the ivories with a strange, half-conscious caress, and the first rippling notes of an unknown music rang out in the stillness.

Even with those first trembling bars I held my breath. It was as though a primeval voice were speaking out of the unborn darkness of eternity. Without rhyme or rhythm the sound rolled forth, now low and plaintive, nor rising to an exultant crescendo in waves of unearthly melody, alluring though foreign to the human ear. To this day I wonder whether an instrument made by man could have produced those sounds, or whether, rendered receptive by some unseen influence, I heard them in spirit alone. Whatever their origin, to me they were real; and as I closed my eyes, the more readily to absorb their wild cadence, they conjured up vague, formless pictures chasing each other across an opaque veil.

Astounding as it may seem, scarcely a moment could have elapsed since the medium had entered into his trance, but already I was forgetting time, place, everything in a kind of hypnotic sleep. How long this condition lasted I do not know. The scented air seemed to grow denser and still more dense, a green mist surrounded me, and my ears were filled with a reverberating roar. Fainter and less distinct came those musical waves, and some dormant inner consciousness called into being a dream that was not a dream—the memory of a long-forgotten life.

I stood alone on the outskirts of a great multitude thronged in the moonlit courtyard of a temple. On three sides rose massive walls of hewn stone, their castellated summits dimly outlined against the starry sky; and in front, the temple itself, a vast pile wrought in black marble with towering minarets, its base half hidden in a pool of inky shadow. There was something terrifying in its looming majesty—a callous, indestructible pride.

The brilliant moon immediately overhead poured down a cold white light upon the sea of upturned faces from which came the murmur of a thousand tongues. Each motionless figure was bare-headed, and clad in flowing robes of some dark material. My own dress was the same, a long, purple garment embroidered with serpents of black and gold, and fastened on the left shoulder with a single metal clasp.

I looked down at my feet. They were encased in sandals of raw hide; and, strangely enough, there seemed to me nothing unusual in this attire. It was as though I knew no other and had worn it all my days. My eyes lifted, and once more I gazed round the packed assembly.

All were waiting even as I waited—but for what? Dimly I remembered that it was the performance of some mystic rite, but of its nature I was profoundly ignorant: nor was there a sign within the whole spectacle, save for a restless motion which now began to stir the feet of the crowd.

Presently I felt a hand upon my shoulder, and became aware of another standing by me, the clear light revealing his bearded face.

"Greeting to thee," I whispered in a language long dead, though one which I spoke with natural ease.

"Greeting," he answered softly: and, by some freak of double consciousness, I knew him for the past self of my friend Eustace. Evidently we have been age-long associates, and in my dream-memory, trusted comrades-in-arms even as in the present life. One bend in the eternal spiral of evolution, and the conditions were repeated.

"Tell me then," I said, addressing him by his ancient name, though that I have now forgotten, "to what ceremony are we bidden—thou and I?"

"It is the night of our father Chaos," he replied, "of him that bred the Earth in fire-mist: yet of the manner of his worship I too am without knowledge. Once in ten score years this festival is held, nor is its nature told to any, save to the priests alone; for some say that no man of the people shall leave these walls alive!"

At these words a chill crept over my body, a thrill of expectant fear and a sense of dread stirred my heart. With a shudder I turned to look behind me, and, as I did so, the mutter of voices grew in volume. There came the shuffle of many sandals upon stone, like waves on a shingle beach, and the mob surged outwards to the sides of the court, so that we were jostled this way and that.

With a resonant clang two gates of bronze swung back, and as a lane opened through their midst, a great cry went up to the echoing heights: "They come! They come!"

Then stillness fell again as the babel of tongues gave place to the tramp of a marching column.

Through those twin gates they entered—a sinuous procession of white-robed priests each bearing upon his brow a tiny lamp like a diadem of flame, and at their head strode a stately leader, his vestments glittering with a maze of jewels. As he went, those in the foremost ranks bowed themselves to the ground.

By reason of our stature, my companion and I were able to see him over the heads of the throng, and it was with an inward shock that I saw in him the soul of Julian Westenhanger—yet still I dreamed.

Speechless the column moved on until it came to the temple steps, where it halted in a half circle, the high priest solemnly ascending until he stood within the gloom of the portal. Not another sound could be heard as, in a dirge-like chant, he addressed the tremendous gathering:

“Give ear, O people of Atlantis—ye that have come up from the four points of the heavens to make obeisance to the Father of Life. Ye are the dust, the fragments of his creation. How then shall ye exalt yourselves to tyrannise the world that gave you birth? Humble yourselves, things of vileness, that your Father may see in you repentance. Haste ye, slaves of vanity, to make your sacrifice; for Chaos, the Lawless, the Ungoverned, knoweth not delay.”

He ceased, and withdrew into the dark interior followed by the file of priests, while, in echo of his words rolled up the muffled answer:

“We make our sacrifice.”

Little did they guess by what means the Black Powers would take their toll.

One and all bowed themselves low, hushed and awestruck, awaiting some manifestation yet untold.

It came.

A burst of thunderous music boomed through the columns of the temple, a volume of bass chords from some tremendous organ. Out of the inmost recesses it poured forth to fill the quivering air, until the whole huge fabric of the temple throbbed with its mighty utterance. Its effect upon the audience was instant and notable. Some swayed dizzily as they stood, some fell upon their knees, while others prostrated themselves as though overcome.

For my own part I felt that my reason was tottering. The mass of sound—it seemed almost tangible—hammered in my ear-drums with a sensation of acute physical pain; and all the time those stupendous notes increased in power until they broke and mingled in one terrific pæan flinging its echoes infinitely into space.

All about me the wonderful, unholy music pealed out, whirling in a tempest irresistible, and my senses withered like shrivelled grass. Dazed and half blind, I sought vainly for some pathway of escape, but the monstrous walls mocked me, and the crowd, a maelstrom of formless spectres to my distorted vision, pressed close around.

Then came the fearful climax.

Somewhere within that temple of sin the unseen instrument crashed into hideous discord, causing an anguish no human tongue could describe. My whole frame was racked with the agony of it, and the last shreds of self-control swept away in blind, brutal insanity.

Within one flash of time the court became a ghastly scene of carnage, men and women rending each other in a frenzy of diabolic hate, and beating their own heads against the granite floor. In tortured fury I clawed and struck at my companion, snarling like a beast—my one passionate desire to kill—to kill! His arms gripped me with superhuman strength, his teeth were grinding at my throat . . . and in that appalling moment I regained consciousness.

Eustace was crouched near to me upon the carpet, his eyes reflecting my own unutterable horror; and Westenhanger lay spread-eagled upon the keyboard sunk in deep oblivion.

Mutely we staggered out into the twilight.

* * * * *

All that night I lay awake, tired out in mind and body, but unable to sleep for the poignant remembrance of that dreadful nightmare. Time after time my thoughts travelled back over every detail of the sinister drama which had become part of my waking life, until no vestige of doubt remained that it was true. Not a single word had Eustace exchanged with me upon the subject, for each knew what the other had seen.

Had we not stood together through the ordeal up to the consummation of all things—victims of the black magicians in old Atlantis? Both had awakened with the same loss of energy, the same indelible terror of the spirit, and, try as I would, I could not put aside the premonition that oppressed me.

The story was not complete. The curtain had yet to rise for the last act. And somewhere, locked in the fathomless heart of nature, existed that foul combination of sound waves which could turn the whole human race into a race of maniacs.

In the morning I felt no relief. My head ached, my limbs were heavy, and I was shadowed with uneasiness. Eustace noticed it but himself looked thoroughly overwrought.

"It is the effect of last night," he explained; but said no more. On that Sunday nothing could restore our vitality or our contentment.

We tried to read, to play bowls, even to weed the garden, but our listless melancholy only increased.

About five in the afternoon Rex found me in my room staring out of the window, and appeared anxious to unburden himself of something.

"Are you coming with me to the evening service?" he inquired after a pause.

"If you wish me to," I returned. I did not ask the name of the church. It would be St. Mary's, I felt sure.

"Very well," he said briefly; "I will be ready in half an hour."

At six we were in our places for the celebration of Evensong.

It was a fine building containing a great deal of beautiful carving and some very noteworthy stained glass. The size, I thought, was sufficient to hold a congregation of about six hundred; and, to judge by the way the pews were filling, quite that number would be present, many, no doubt, having come more for the concluding organ recital than to join in the divine service.

The architecture of oaken roof-beams, the magnificent reredos and the stone columns, all occupied a large part of my attention. I am no great churchman, and always prefer a church when it is empty, from the artistic point of view.

Some time before the benediction I had found Westenhanger sitting in a front pew, just below the pulpit. To render the service short, no sermon was given, and I do not think I was the only one glad of this as the time for his part drew near. Despite my recent, awful experience at his house, the consequences of which I could not yet shake off, I found myself looking forward to a new exhibition of his skill.

At last the blessing was given, priest and choir were gone, and quietly Westenhanger left his seat. It was noticeable that, of the whole congregation, not one man, woman, or child moved, and I could not help smiling as I remembered the words: "A prophet is not without honour—."

And then came the greatest artistic treat I have ever known.

If this man could handle the piano, his execution on the richest of all instruments was nothing less than superb. Oblivious to my surroundings, I listened in ecstasy as he played from Mozart, Mendelssohn and Elgar indiscriminately, each piece with more feeling, if possible, than the last.

But suddenly something took place which called me back to earth from the sublime. The key-note of his music was changing as he drifted on into a fresh composition. The seductive charm of his touch remained, but something cold had crept in like the voice of a

condemned soul; and as I listened to its evil grandeur, a frightful conviction stabbed through my heart. In a trance, or with the full consciousness of a hellish purpose, he was playing once more the music of my dream.

With a rush that undefined fear which had hung over me took form. Another moment, and the awful Chords of Chaos would hurl destruction upon hundreds of innocent victims. Panic-stricken I turned to seek the help of Eustace. He had risen and was standing motionless in the aisle. I tried to follow, but a supernatural power had paralysed my limbs, so that I could only watch, wondering childishly what he would do. Then I saw that he held something in his right hand—something which glittered. A man behind me in the next pew had evidently seen it as well, for, with an inarticulate cry, he sprang forward.

It was too late.

There came a muffled report, a spurt of flame, and half way through a bar the music stopped.

As the horrified congregation leaped to its feet, Julian Westenhanger fell dead at the base of the organ.

* * * * *

There is little more to tell.

I cannot bear to linger upon the sad conclusion. The silent horror of the onlookers, the arrest, the trial, the verdict—all is a lurid dream of yesterday: for what Bishop, or what stern-faced jury would hear this testimony and believe?

Among many of its kind in the grassy churchyard of St. Mary's stands a tombstone, inscribed: "JULIAN WESTENHANGER . . . REQUIESCAT IN PACE."

In the northern shadow of the belfry, beyond the pale of consecrated ground, is a nameless grave. Some say it is that of one who desecrated the House of God by the Unforgivable Sin.

Let me pray that two souls find justice before a Higher Judge.

NOTES AND COMMENTS

A PROMISING movement has been inaugurated, called *The Imperial Peace Crusade*, by Brig.-General F. P. Crozier, C.B., C.M.G., D.S.O., who is convinced that "The World is slowly moving towards the desired goal of substitution of methods of peace for methods of war," and seeks to devote his great powers to the acceleration of its attainment. "The future prosperity of the world," he writes, "depends on the formulation of a World public opinion which will enable people to form a habit of always thinking in terms of Peace instead of in terms of War. Having studied the matter very closely, it is my desire to encourage and stimulate this mode of thought. Having spent most of my life at war, or preparing for war. I desire to devote the remainder of my life to the service of Peace."

Co-operation with this distinguished soldier in the new, bloodless campaign is a great boon. He is not the only one of those who served their country greatly in the late war who thinks thus. and perhaps future history will acclaim them for this work no less than the other—as modern Asokas.

Those who wish to hear more on the subject may address his Secretary, at The Homestead, Westerham, Kent.

Progress and Decay is the subject of a suggestive article by H. J. Massingham in *The Nation and Athenaeum* of March 30th. It deals with Dr. Spengler's Theory of Determinism as applied to History, and claims that it is an ingenious paraphrase of the old Greek idea of cycles of organic life. The writer finds this view unsatisfactory, as insufficient to account for such "sudden hot geyser bursts of creative activity as in the French Revolution, the Renaissance, classical Greece," etc. His theory is rather that "Man has kept on losing and finding himself again throughout history, not by ineluctable laws of growth and reversion, as the Greeks, the Cartesians and the Spenglerians have argued, but in ratio to his power of resilience in conflict with *dead ends, dead thoughts and dead men*". This certainly seems strikingly true, but not necessarily contradictory to the cyclic theory of seasonal growth and decay, for this added power of resilience seems to come flooding the world at major epochs, themselves of cyclic recurrence. However, Mr. Massingham will have

none of this explanation, and believes that continuous progress is potential through the ages, and depends only on our use of "the past as raw material for the present". "Living with ghosts, that is the generic cause and meaning of Degeneration in history," is his expressive summary of the situation, and he concludes with the hopeful words: "We achieve Degeneration, we have Degeneration thrust upon us, but we were not born to it."

A debate has been proceeding, in the columns of *The Nation and Athenaeum*, on the subject of "Obscenity in literature," in which Professor Gilbert Murray has been claiming for his beloved Classical dramatists, as also for Shakespeare, greater moral purity and a consequent enhanced grandeur of nobility than their successors in more licentious times, notably the present. His opponents have retorted by pointing to well-known examples of grossness among the Greek classics, and passages which offend the prudish in the works of even "the immortal bard" of England. Surely it is true that Sophocles and Æschylus, like Shakespeare, rise to their sublimist heights in works of which the moral grandeur is as incontestable as their general purity, and their whole appeal is on the side of Law as against Licentiousness, though they did not suppress what was morally ugly out of weak sentimentalism. Philip Kerr, in supporting Gilbert Murray, asserts that modern art and criticism has become coarsened through "the prevailing cult of Mechanism and the cruder sensual satisfactions. It is uninterested in moral beauty, for it fails to see that the moral code is in essence liberation not repression". Here lies the crux of the matter, for it is just where the moral code is *repressive* instead of *liberative* that the best of Modern thinkers repudiate it.

All will agree with the following:

"It is the prevailing fashion among intellectuals to maintain that art and morals have nothing to do with one another; to say that art is indifferent to good and evil. This thesis repeats in the æsthetic sphere the mistake of the Puritan divines, who thought that morals and religion were in a separate compartment from beauty and ugliness. The hideousness of Victorian morality is the product of the one error, just as the coarseness and lack on moral beauty of so much contemporary art and criticism is the product of the other.

Art and morality can ignore one another; but when they do so neither approaches its noblest forms. The profoundest judges will never include a picture, however beautifully painted, which is sympathetic with moral evil, among the 'immortal' works of art. The good, the beautiful, and the true are, in essence, emanations of the one reality, which is perfection. We approach perfection when we recognize and are inspired by all three; we move off into those

phosphorescent quagmires of sensualism, phariseism, and cynicism which have decayed earlier civilizations, when we try to divorce them one another."

The review in the same paper of a recently issued biography of General Dyer, of Amritsar notoriety, speaks of "this canonization of the General, which has been proceeding ever since he was allowed to resign," as a "curious phenomenon," finding little sympathy in England or elsewhere. We are not being allowed, by the General's so called friends, to forget this act of "frightfulness," as even Winston Churchill called it, but instead witness a campaign being conducted to turn him into a saint, a martyr and a hero. It is not the first time that public credulity has been abused in this way, and unfortunately an influential minority can often get their distortions accepted by later generations as historical truth, especially where national prestige is concerned. The reviewer briefly runs through the bare facts, sufficiently damning one would think, and concludes: "Well, there are the facts, and everyone can form their own opinion upon them. For our part, we think that the vast majority of English people repudiate Dyer's action, and that the attempt to turn a man who, through an error of judgment, committed this horrible act into a hero and a saint is doing no service either to his memory or to their country."

Members of the Christian League Lodge of the T.S. in England, under the leadership of Mrs. Muirson Blake, are doing good work in studying the Gnosis, the mystical sub-stratum which unites the Christian faith with its predecessors among wisdom-religions—if it will only claim and not repudiate its inheritance. A readable little paper is being produced, called *The Christian Theosophist*, which goes, we are told, to nineteen different countries, so is evidently appreciated.

In *World Unity* for March, 1929, there is an instructive article by Sakharam Ganesh Pandit on *Naturalization Law of the United States*, based on his own personal experience in a long protracted but finally successful attempt to secure America citizenship. It will prove useful to all who wish to understand the present attitude of the U. S. A. Government towards aliens. Undoubtedly the problem of racial assimilation is a difficult one, and we can sympathise with Americans in their fears for the purity of the resultant type, though probably these fears are exaggerated, for Nature finds a way to fulfil her ends, and the finest races to-day are result of the considerable mixtures in the past. Anyhow it is good that the U.S.A. are learning to distinguish Indians from Negroes and Mongolians.

It is interesting to note that Dr. James H. M. Le Apsley, of many learned degrees and Biological Associate of Oxford University, has been studying the special advantages possessed by southern California in developing a Super-race. He remarks too about Honolulu, where he passed two years of research-work, that this "Cross-roads of the Pacific," with its forty distinct racial types, is developing a specially favourable blend of Chinese and Hawaiian, with "such splendid moral, physical and intellectual attributes that I doubt if you could find anywhere superior people".

Compare this with C. Jinarajadasa's description, quoted in *Theosophy in India*, of the splendid children resulting from free racial mixture in Mexico—not even the negro being excluded—and we are given "furiously to think" whether the time has not fully come for all barriers to drop, even such as have been hitherto accepted as inevitable on scientific and hygienic grounds. It seems that Nature may be trusted safely with her own work, provided only that we afford her circumstances worthy of the higher types she has to evolve.

The League of Nations Overseas' Report for April has an amusing story, illustrative of the possibilities of broadcasting in annihilating space. Experimental Conversations were being carried on between Geneva, Australia and Japan, and during an interval the Secretariat phoned a friendly message to Holland, enquiring as to the success of their transmission to Java. The answer was: "Java says, For Heaven's sake, tell those fellows in Geneva to keep that door shut!" At this rate people will soon have to learn to talk in cipher, to preserve diplomatic secrets with any certainty, and we may expect an invention soon for facilitating thought transmission without words.

H. V.



REVIEWS

Tibet's Great Yogi Milarepa. A Biography from the Tibetan, being the *Jetsün-kahbum*, or Biographical History of Jetsün Milarepa, according to the late Lāma Kazi Dawa-Samdup's English Rendering. Edited with Introduction and Annotations by W. Y. Evans-Wentz. (Oxford University Press, London. Price 16s.)

In his Preface the learned Editor says he is attempting in this book "to convey to the Western World, and so place on record, certain aspects of Higher or Transcendental Mahāyānic Teachings . . ." To students of occultism, and of all things relevant to the quick perfecting of human nature, the whole book is interesting, and not the least interesting part is the Introduction, divided conveniently into sections. In some are given brief and very serviceable outlines of the various schools of Buddhism, of Gurus, Himalayan Yogis, Dissenting Sects and so on. In the Section on "The Path to Arhantship" this clear definition of an Arhant is given: "To the mystic of the Orient, an Arhant is one who is dedicated to the greatest of all adventures; he is the quintessence of all human enlightenment and progress throughout the ages, the rare efflorescence of Society, the link uniting mankind to the Higher Culture." Arhants are, in fact, the guides upon the Sacred Way that leads from the unreal to the real. The Editor seems to think it essential to the understanding of the life of Milarepa that this problem of Arhantship should be made clear, especially the feasibility of treading that Sacred Way now as at any time in the past. Also that Milarepa in the eleventh century was one out of the world's millions who succeeded in accomplishing his tremendous vow. That "Vow to attain the state of the *Boḍhisattva*, or great Teacher, leading to the treading of the Higher Path, as in the Mahāyāna school, is fourfold: (1) to bring about the salvation of all sentient beings, (2) to bring about the destruction of all *sangsaṛic* passions in oneself, (3) to realise and then to teach others the Truth, (4) to set others on the path leading to Buddhahood. The vow implies that *Nirvāṇa* will not be entered into, by one taking the Vow, until all creatures, from the lowest in sub-human kingdoms on this and

every other planet to the highest of unenlightened gods in the heaven-worlds and the most fallen of dwellers in hell-worlds, are guided safely across the Ocean of the *Saṅsāra* to the Other Shore of Eternal Deliverance”.

Milarepa's biographer was his disciple Rechung. It is said that the biography is prized for its literary merits by the learned, and by all for its simplicity and charm. All Tibetans admire and reverence the subject of it, whose poems are still sung by all classes, even after eight hundred years.

Rechung tells us that Milarepa was born with a strong sense of the impermanence of things, and was deeply impressed by the miseries he saw all about him. The desire to escape urged him. The vision of the Immaculate Purity of the state of “Perfect Freedom and Omniscience associated with the attainment of Nirvāṇa” held him. We are given the circumstances that led him at first along the “Path of Darkness,” in order to punish dishonourable relatives, and of his easy success in this direction because of his one-pointed attention to the necessary training. Then he perceived where this was leading him, and he turned against it. His whole nature glowed with the determination to find a guru to guide him towards Nirvāṇa. He found one, and thereupon, underwent many and severe penances to balance the evil he had committed. After many trials and great longing Milarepa succeeded, and uttered the first of his famous songs. After his first Initiation all his energies were given to the acquirement of the final stages. Events of various kinds led him to determine upon an ascetic life, and to take as his special line “meditation in solitude”. Then followed years of interesting experiences in remote caves, living upon nettle-soup till his body too turned green. He trod the Path within, and struggled with all its attendant difficulties. Despite everything he kept cheerful and sane, and able to laugh at himself, and became completely and humorously indifferent to conventions. Then he began to collect disciples, for he was of the teaching Buddhas and this was part of his work. At first his pupils belonged to the invisible worlds, and then he added humans. He continued to wander from cave to cave, for that too was part of his work, but the icy winds and snows did not affect him, for he early learnt how to create interior warmth. Powers of various kinds he possessed as the natural outcome of his efforts. He was getting on in years when a Lāma became jealous of and finally poisoned him. The poison he took willingly, for he knew his time had come—though the poisoner did not know that. Only when he

chose did he allow it to destroy him. Many marvels are related as attending on his death and funeral obsequies.

The Editor has done his work well, and with this book earns the gratitude of every student of psychology, as of all who seek to know a little more of the nature of the road to Truth as seen through the experiences of Milarepa, the great Yogi.

J. R.

The Life of Annie Besant, by Geoffrey West. (Gerald Howe, Limited, London. Price 15s.)

It is good for Theosophists to see themselves and their leaders from the view-point of the intelligent public, and we owe a debt of gratitude to Mr. West for the care he has taken in this biography to be fair and unprejudiced. Our President is and has been a great figure in World History before and beyond her Theosophical connections, and though in some respects we may know her better than the outer world, we can only belittle her by exclusive claims and partial views. To the author Annie Besant is pre-eminently the Great Rebel, running counter to the beliefs and prejudices of the age in her pursuit of "that most controversial of subjects, Truth".

It is evident that Mr. West thinks the climax of greatness to have been reached before entry into the T.S., and that he regrets, at least from the artistic point of view, the effects on his heroine of her submission to the Theosophical label, which he looks on as involving the increasing rejection of her earlier ideals, the denial of "what, at her most masculine, her most modern, her most significant, she stood for". We need not quarrel with this superficial criticism, especially as what is most "masculine and modern" and therefore "significant" to the man-made civilisation of to-day is not necessarily True to the Eternal Reality that she sought and found. He wisely refrains from an ultimate verdict which time alone can supply. "If she is right, she is magnificently and utterly right; if wrong, then the magnitude of her error is more likely to draw her with it into oblivion." "Her life has been, after all, a great adventure; it has been too, despite some things, a noble one."

A great part of the book deals with her political work in India, which is admirably reviewed and fully appreciated.

H. V.

Wisdom of the Prophets (in the light of Tasawwuf), by Khan Sahib Khaja Khan, B.A. (Royapettah, Madras. Price Rs. 2.)

Encouraged by the success of previous translations of the mystical treasures of Islām, the author again earns the gratitude of students of philosophy and occultism by giving here the first English rendering of Shayk Muhiyuddin ibn-i-Ali ul Arabi's treatise on Tasawwuf, entitled *Fusus-ul-Hikam*, with his own notes and a life of the Shayk, as well as a foreword by Mon. L. Massignon of Paris. Certainly the book admirably fulfils its professed aim, to prove that Islām has not only its physical and moral side, to which modern reformers, especially in Turkey, seek to confine it, "but also a spiritual one," or as we would rather call it, a "mystical" one, since mysticism is the essentially spiritual side of all religions, and is itself, as Dean Inge has said, the only scientific religion. The mystic interpretation of various passages recorded in the Hebrew scriptures as well as the Koran is of great interest, as also the detailed analysis of the prophetic character and functions, as exemplified in the line of prophets from Adam to Jesus and Mohammed, "the Seal" of them all. By the way, there seems a loop-hole of escape from the exclusive claims implied by the latter epithet in this note: "While the people of his time and subsequent times had to say 'Mohammed is the Messenger of God', the Prophet himself said '*Ana rasulullah*, I-ness is the Messenger of God,' i.e., the first *ta'iyyum* or limitation of God."

The Shayk's explanation of Evil is of interest.

"The reality of everything is sweet; evil is an aspect of the reality's manifestation. A thing becomes evil when it disagrees with one's temperament, or when it causes injury to one, or when it is contrary to the shariat. Good and evil cannot disappear from the world; God's grace is in both. An evil thing is good in itself, and regards good as evil from its viewpoint, just as a dung-hill beetle regards dung as fragrance and dies when it is exposed to the sweetness of a rose-flower."

It is a pity that the book did not have more careful revision before publication, to avoid printing errors and obscurities which needlessly annoy the scholar, but it is undoubtedly a work which will repay study. The Kabbalist will feel quite "at home" in it.

The World's Religions Against War. The Proceedings of the Preliminary Conference held at Geneva, September, 1928, for a Universal Peace Conference. (Published by The Church Peace Union of America, 41 Parliament St., London. Price 2s.)

It is good to hear that leaders and representatives of various widely-differing faiths have found it possible to come together and unite in common action against a common foe. It will be long before the world is prepared to acknowledge the Brotherhood of Religions; even within each, unity is yet a far-off goal. But the safest and surest unifying or harmonising agent is team-work of some kind, towards a desired end, and none so fills the imagination of the thoughtful to-day as Peace.

The Report provides interesting reading, from the opening address by its Chairman, Dean Shailer Mathews, to the programme of Joint Worship, drawn up by Prof. Robert Hume, and printed in an appendix. Among the most interesting speakers were Dr. Hertz, representing English Jews; Sir Francis Younghusband—the great explorer and soldier, and man of peace; Dr. Faner of Germany, who wanted to widen the basis of the Conference so far as to discuss the common basis of religions; Prof. Tomomatsner, representing Japanese Buddhists; Dr. J. C. Chatterji for Hindūism, backed by the Mahārāja of Burdwan; and Prof. Theodore Reinach of France, who took a more detached view of religion and its influence on human development. The latter was applauded as he said: "So far as the various religions succeed in discovering that their essential principles are similar if not the same, they tend to put aside their difference, and emphasize their unity. They move in the direction of peace between the creeds, peace between all men of goodwill, as brothers together and children of One Father."

He reached high poetic eloquence in the next words: "As in a palm grove the roots of the trees, interlocked in conflict, bitterly dispute every clod of earth and drop of water, while overhead the branches peacefully mingle their gentle kisses in the sun, so men moved by their lower Nature—impelled by greed, lust of conquest and the prejudices of birth and caste—strive against one another; whereas when they respond to their higher nature—to the influences of science, art, philosophy and a love for all that is Divine—they unite and work together in fertile fellowship."

Dr. Nansen, the Rev. C. F. Andrews and Baron P. van Pallandt of Eerde were also present in this unique Conference, on the success of which its promoters of The Church Peace Union are heartily to be congratulated.

H. V.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Brihaṭ Jāṭaka, by V. Subramania Sastri, B.A. (Mysore Government Press); *The Light of a Master Mason*, by Leonard Bosman (Dharma Press, London); *An Englishman defends Mother India*, by Ernest Wood (Ganesh & Co., Madras); *New Lamps for Old*, by Eliot Fitzgibbon (C. W. Daniel Co., London.)

OUR EXCHANGES

We acknowledge with many thanks the following :

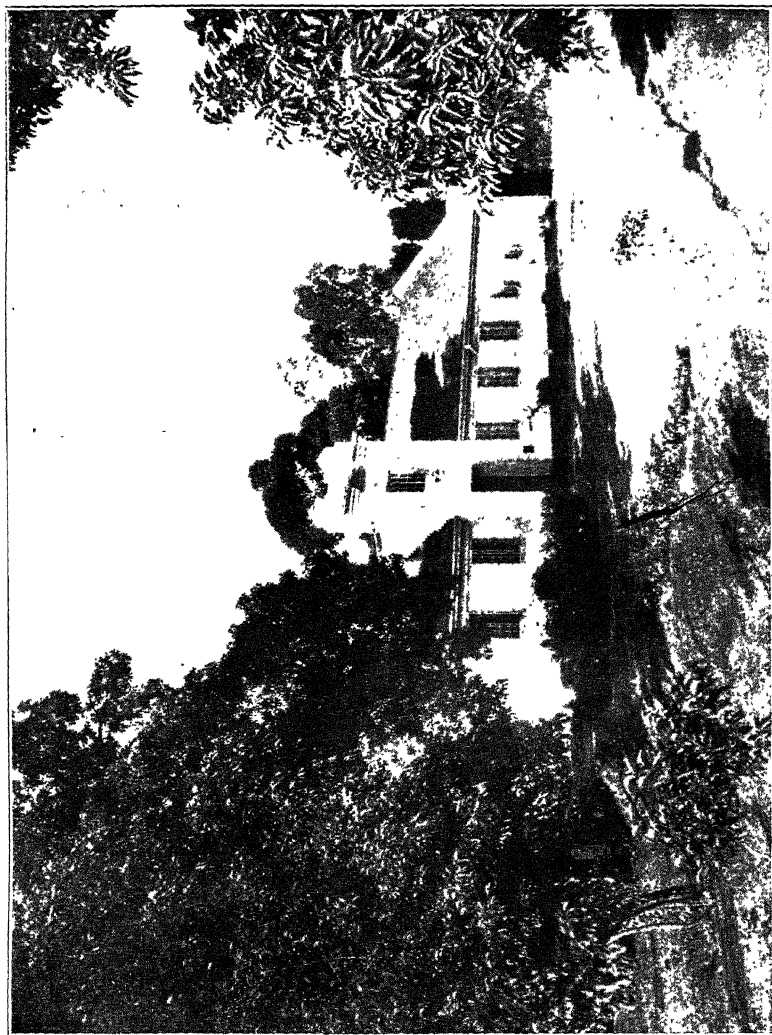
Theosophy in New Zealand (March, May), *El Loto Blanco* (April), *The Australian Theosophist* (March, April), *The Canadian Theosophist* (April), *Modern Astrology* (May), *The Messenger* (April, May), *Light* (April, May), *The New Era* (June), *The League of Nations—Monthly Summary and News for Overseas* (May), *Service* (April), *The Star Review* (May), *Bulletin Théosophique* (May), *The Indian Review* (May), *Revista Teosofica Chilena* (March).

We have also received with many thanks :

Triveni (March, April), *Telugu Samāchār* (April), *Revista Teosofica Cubana* (April), *Teosofi* (April), *Theosophikon Deltion* (April), *Pewartas Theosofie* (May), *The Vaccination Inquirer* (May), *Theosophy in India* (May), *The Vedic Magazine* (April), *The Beacon* (April), *Theosofisch Maandblad* (May), *Bulletin of Fine Arts* (April), *Śrī Dharma* (May), *The Sind Herald* (May), *Kalyan* (May, June), *The Call of Truth* (April), *Annual Report—Nat. Anti-Vaccination League*, *Report of All-India Women's Conference*, *Toronto Theos. News* (April, May), *Liberal Catholic* (May), *Prabuddha Bhārata* (May, June), *Révue Théosophique*, (April), *Theosophia Jaargang* (May), *Cherag* (May), *Espero Teozofia* (March), *Mahā Bodhi* (June), *The Veḍaṇṭa Kesari* (May, June), *The Occult Review* (April).

ERRATUM IN JUNE "THEOSOPHIST"

P. 268, "Million" omitted before Monads on the last line but one.



PRETORIA LODGE, PRETORIA, TRANSVAAL, S. AFRICA



ON THE WATCH-TOWER

YESTERDAY night—Wednesday, June 5, one of my dearly loved and wholly trustworthy sons, passed into the Peace, after long suffering and patient endurance, his heart failing for the last time. Pandharinath Telang was one of my colleagues in the Central Hindū School and College, Benares, now the Hindū University. For long years we have worked together in the Theosophical Society and in the Home Rule League for the beloved Motherland. Never a jar occurred in our relationship, never a moment of alienation. Such a tie cannot be broken by the passing incident of so-called death. He has passed—by many years my junior—ahead of me into the Light of the Eternal; that is the tragedy of prolonged age on earth. But for us there is no tragedy, for death is only the stepping into a more brightly lighted room in the great workshop of the world, the room in which our Masters ever live and labour in one work—to carry out, according to our strength the Will of our *Logos*.

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* *

He was a great Samskr̥t scholar, well instructed in the sacred literature of our land; a true Brāhmaṇa, the “friend of every creature”. When last I saw him in Benares, he managed to walk slowly from his house to Shāṅṭi Kuṇja; but he was very feeble, and I had but slight hope of seeing him again down here. But what of that? When the physical body is disabled, our instrument for physical activity is

useless, save for working out obstructive karma. So all is very well.

His beloved wife and children will miss his dear presence as the centre of their home. But he will not be far from them; his love will surround them, and presently, we shall join him, or he will return to us.

* * *

There is one matter on which I think it is my duty to speak, and I speak now, before Krishnaji's return, because I do not wish that He should be criticised for a resolution which is the result of my own observation during my visit to the Continent as well as my stay in England. I think that the Theosophical Society is too much mixed up in the eyes of the public with the Liberal Catholic Church, a form of Christianity, which has eliminated the accretions which had grown up around the religion, and has a beautiful liturgy, free from all fear and very inspiring. But just as the Society was at first looked on as esoteric Buddhism, and then tended in India to become too much allied to Hindūism, so in Europe it is now too much identified with Christianity. That most members in Europe should be either Christians or Freethinkers is natural, but if it becomes too much thus identified, it alienates those who while Theists are not orthodox Christians. While the L.C.C. was weak, to speak for myself for a moment—I felt I ought to lend a helping hand to it as a reformed presentation of Christianity, as in India I have helped the reformed Hindūism by attending its Temple at Adyar. But Theosophy is the Mother of all Faiths and the Theosophist the servant of all. He can utilise, if he knows how, the ceremonial of any faith, and the Masonic ceremonies, for channels of spiritual forces, sending them out to benefit a wider area than he can otherwise reach. The Occultist thus uses all ceremonies, as apparatus for spiritual forces. He is bound by none, and none is necessary to him. A

ceremony into which the user does not throw life is of little avail. Each Religion has its ceremonies; Masonry has its ceremonies: Occultism has its ceremonies. Theosophy, the Divine Wisdom is the Parent of all, and belongs exclusively to none. No special form must be identified with it; all draw their life from it. That is why the Theosophical Society has no creed but Universal Brotherhood. It is the open road for all to the Masters of the Wisdom—the narrow ancient way which leads to Their Feet. Above it, as above all religions, stands the World Teacher. All roads are His. All religious channels are channels for His power. They are apt to deteriorate with time, because of the ignorance of His followers, and of the tendency of so many to depend on the channels instead of on His force, which flows through them. Because of the danger of the identification of Theosophy with the L.C.C., I am not attending its services at present.

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LONDON, *June 9, 1929*

Many thanks, with loving gratitude, for the most kind and cordial greetings from the Theosophical Congress in Indonesia, the National Conventions in Australia and South Africa, and many cables and telegrams to the same effect from individuals.

* *

We had a delightful European Convention in Budapest, Hungary, a country in which the Government is very friendly to us in consequence of the practical Brotherhood shown by members of the Society in their protests against the wrongs inflicted on Hungary by the cruel Treaty of Trianon. We visited the Huniyanos Castle, the birthplace of the great Hungarian Patriot who led the Maggars in their victory over the Turks, against whose invasion of Europe that gallant people stood as barrier for centuries. It was given to Rumania by the Treaty of Trianon, despite the fact that their ancestors

were refugees to whom Hungary gave welcome in by-gone times. There would not be much of England left if the land conquered by "Norman, Saxon and Dane" were handed over to France, Germany and Denmark !

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* *

We print elsewhere the report of the "World Peace Week" inaugurated last year, in November 4th to 11th, as an international celebration. The energetic Secretary of this branch of the Theosophical Order of Service, Miss Sanders, is a fine organizer, and has made a great success.

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I am glad to record that the remarkable work of Shrimati Padmabai Rao, Principal of the Girls' Theosophical College, Benares, has been recognised by the Government of India by the bestowal upon her of the Kaiser-i-Hind Medal of the First Class. It is thoroughly well earned.

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I am also glad to record that an English paper, *John Bull*, with a million readers, has had the courage to denounce the abominable and most cruel "sport" of setting two bull-dogs to fight each other. Men were found who were debased enough to watch two dogs fighting in this ghastly way for six hours ; at the end of that time one of them was too weak from loss of blood to cross the dividing line drawn in the middle of the pit. *John Bull* says that the dogs are excited almost to madness before they are loosed on each other, and are then set free, and "usually fly straight at each other's throats and are soon locked together in a struggle for life".

One extraordinary feature is that a sound is seldom heard. Growls and whimpers are exceptional. The very silence makes the spectacle the more diabolical, and from the outset the sawdust in the ring becomes bespattered and soaked with blood, while huge gaping wounds soon appear on head, chest and legs of the combatants.

At last one loosens his grip momentarily to draw breath, and this is a signal for the "round" to end. The handlers rush in ; the dogs are carried to their corners ; their wounds are bathed, and then, after one brief minute's interval, the bestial business begins again.

The duration of such a fight varies considerably. Sometimes it is over in an hour; sometimes it drags on for six. No mercy or sympathy is accorded to the vanquished dog, who is either killed on the spot or given away, while the victor is borne home in triumph in the hands of his sympathetic supporters, to be carefully nursed and tended in the hope that he will not die of his terrible wounds, but will live to fight again.

Fortunately, these fights are forbidden by law, so the criminals that indulge in them are obliged to keep their meetings secret. Prize-fighting by men is disgusting enough, but it is not quite so degrading to the fighters as the above, since the men who fight, however degraded, risk only themselves. For the spectators, they are just savages, merely unfit for birth among civilized Nations.

The President writes that she has taken her return passage to India by P.O. "Macedonia," leaving Marseilles on September 13th.

Our Frontispiece this month shows the new premises of the Pretoria Lodge. It is the first Lodge building in S. Africa, and is delightfully situated in a garden in a convenient part of the town. The interior is as simple and dignified as the exterior and especially the lecture hall. The President of the Lodge reports that occupancy of these premises has resulted in increased attendance at the public meetings and greater interest all round. Our Pretoria brothers are to be congratulated on the result of their devoted efforts.

Our cordial thanks are due to Miss Helen Veale, M.A., who has so kindly spent her holidays in Adyar during the hot months of May and June to see THE THEOSOPHIST through the Press. Baroness J. van Isselmuden has returned from the hills to take up again this duty, which she has carried out for a considerable time.

J. R.

THE WORLD CONGRESS, CHICAGO

THE Congress will be held at the Hotel Stevens, Chicago, beginning on Saturday evening, August 24th, with an informal reception to Dr. Besant and foreign delegates. The chief items of the programme are as follows :

Sunday, August 25

1.30 p.m. : American Theosophical Society Convention.

8 p.m. : First Public Lecture of the Congress by Dr. Annie Besant. Chairman : A. P. Warrington.

Monday, August 26

.30 a.m. : Opening of the Congress. Instrumental Music. National Anthem of each nation represented. Address of Welcome—L. W. Rogers. Address—Dr. Besant.

2.30 p.m. : International Symposium, Dr. Annie Besant, Leader of Discussion. Mr. A. P. Warrington, Dr. John Sonck, Mr. Geoffrey Hodson, Mr. C. Jinarājadāsa, Dr. George S. Arundale, Bishop J. I. Wedgwood, Miss Clara Codd. Chairman : C. Jinarājadāsa.

8.15 p.m. : Public Lecture, Mr. C. Jinarājadāsa. Chairman : Dr. George S. Arundale.

Tuesday, August 27

Open Forum Discussion.

9.30 a.m. : Introduction : Dr. George S. Arundale.

12 Noon. : Boat Trip on Lake Michigan or Garden Party at T.S. Headquarters, Wheaton.

8.15 p.m. : Public Lecture, Mr. Geoffrey Hodson. Chairman : C. Jinarājadāsa.

Wednesday, August 28

9.30 a.m. : International Order of Service.

2.30 p.m. : International Order of Service.

8.15 p.m. : Public Lecture—Dr. George S. Arundale. Chairman : Dr. John Sonck.

Thursday, August 29

Morning and afternoon programmes to be arranged.

6.30 p.m. : Banquet, Grand Ball Room, Stevens' Hotel. Toastmaster—Dr. George S. Arundale. Relatives and friends may attend.

THE VOICE OF THE WORLD

By JOHN BURTON

THE Voice of the World
Chants the eternal song
Of Life and Freedom,
As the wind bends the stately pines
On the dreaming mountain.

O Changeful Murmur
Of an ageless theme !
O Tranquil Motion
Whelming all joys and woes,
All loves and hates,
All gain and loss,
In the one everlasting freedom !
O Breeze,
Thou wanderer of known and unknown ways
To the world's ending,
And to the skies beyond,
Where Life's great ocean
Floods the starry ways,
'Tis you who are my loves,
Who are my Love !

To thee I give my only adoration ;
From thee I take my only praise and crown ;
Praise of a simple lover's peace,

Crown of undying happiness.
Thine is the voice, the song,
Hand, action, goal,
Hallowing all my days
With the spreading light
Of Dawn !
Thou art Myself,
Thou free eternal Lover ;
Thy chanting voice,
Thy freshness
None can chain !

Thine are the million ways
That lead forever
Adown the paths of worlds,
Through the hearts of all Thy children,
To find Thyself again.



WHERE DOES INDIA STAND ?

By ANNIE BESANT, D.L.

HERE in England the great political struggle is over, and Labor is in power as well as in place. Our readers will watch eagerly and expectantly to see how its programme will be shaped, while realizing that the question of unemployment, hammering at its own doors, must be at once attended to, and at least a temporary alleviation must be provided. They will also realize that the report of the Parliamentary Commission, headed by Sir John Simon, M.P., cannot be ignored by the Parliament to which the Report is to be presented, and that it may even be probable that a Labor Government may be willing to submit that Report, *together with the Nehru Report, and any other that may have been made*, to a Joint Committee of Lords and Commons, associating with it a Committee of leading Indian representative politicians, for examination and report to Parliament. It might indeed be wise to call such a Committee into a Conference with the Labor Cabinet, before any action is considered and decided upon. The blunders of their Tory predecessors might be thus to some extent remedied, and the refusal of Indian politicians to co-operate with a Committee wholly of white constitution might be amicably disposed of.

The change of Government opens the door to negotiation, and while the Congress, the Liberal Federation, and the Home Rule League would certainly decline an invitation to discuss the Simon Report alone, they would probably agree to consider it, if it were one among others.

It is clear that if the Simon Report is by itself, no Indian politician of any importance will have anything to do with it. But I do not think that the signatories to the Nehru Report—of whom I am one—would refuse to meet such a Committee as I suggest. Many of us are prepared to negotiate with the Labor Government in which are many good friends of India, seeing that the Labor Party has had Indian Self-Government as part of its programme for many years, and that its Head, the Rt. Hon. Mr. Ramsay Macdonald, is an ancient supporter of India's claims. Moreover, a few months ago he expressed a hope that the addition of a new Dominion within the Empire was a matter of months rather than of years, and the Congress demand of Dominion Status before the end of this year exactly chimes in with that gallant and generous hope.

Surely, it is not foolish or extravagant if India, who has twice welcomed him to her shores, should now lift up her head in hope that her Deliverer draweth nigh. How magnificently would his name shine out in history if he put an end to the subjection of an ancient, a highly civilized Nation, now in bondage to a foreign people, if he broke her chains and set her free.

Such an action, reviving the great traditions of Britain as the champion of Freedom, the friend of oppressed Nationalities, the liberator of the slaves, would make impossible a war between Asia and Europe, between white and colored peoples. It would ensure the Peace of the World. It would make disarmament possible. It would revive trade. It would destroy distrust. It would be the surest means of ending unemployment and boycott at a single stroke. Is Ramsay Macdonald big enough and strong enough to turn the Empire into a Federation of Free and Equal Nations, the Guardian of the World's Peace, the Friend of all Peoples? I believe he is. And I shall hold that belief until he himself destroys it.

TWENTY YEARS' WORK

[Continued from p. 324]

Arriving at Bombay at the end of November, 1903, the President and party took train eastward ; she says :

ALL went well as far as Dudhni, when—we were running very fast—the engine or mail-vans struck the points, and in a moment we were derailed. It was a curious sensation to see the sides of the carriage rise up suddenly then fall as the other side rose up ; and for a moment overturning seemed inevitable. Then the carriage steadied itself, and the train stopped. The poor guard was stunned, having probably been flung out, as he was found lying on the permanent way. The rails were broken, and fragments of wood and iron strewn our passage ; but we found ourselves safe and whole, with deep gratitude for a wonderful escape. A passenger train was in the station siding, waiting for us to pass ; and we were transferred with the mails to some of its carriages, and went on our way after a delay of about three hours. Our adventures were not over, for a pipe in our new engine burst ; but again conveniently at a station, and another three hours was spent waiting for another engine. The same helpful passenger train came up in due course, and we again annexed its engine, which drew us safely to Madras, where we arrived six hours late.

A large crowd of members gave us royal welcome on the platform, and at Adyar the household circle offered greeting

in a prettily chanted song; and thus the journey ended, 37,176 miles of land and sea having been traversed between the parting in April and the welcome in November. May the work done, offered at the feet of the Holy Ones, serve Their good purposes for the world.

The Convention at Benares opened on the 27th December; but on the 26th a very large crowd gathered in the Hall of the Central Hindū College, to hear the President's lecture on "Mysticism and Occultism". The Convention lectures were given by Bhagavan Das upon "The Laws of Manu in the Light of Theosophy".

The 11th January, 1910, was passed quietly, with much thought and solemn meditation. The cycle of the future has opened with the great planetary conjunction on the arms of the Zodiacal cross, a conjunction that comes in its present form but once in ten thousand years. A great peace brooded over the earth, and a deep solemn joy pervaded Adyar and Benares. For all was well.

On January 14th a pleasant ceremony was performed at Buddha-Gayā (where is the famous bo-tree under which the Lord attained illumination). The local Lodge has bought a piece of land well situated in the centre of the town; and the foundations of the proposed building are already dug. We gathered at 8 a.m. to lay the foundation stone. The members chanted some Samskr̥t shlokas, and the sonorous Arabic of *Al Qurān* rang out from the lips of Mr. Khaja Muhammad Noor; the beautiful chapter on Charity from *I Corinthians* was read by Mr. Leo; and a solemn chant in Samskr̥t ended the singing. Then coins, a plan of the buildings and the alphabets now in use in these provinces were placed in a cavity awaiting them, the mortar was spread, and the stone lowered. A few words from myself, and the mystic taps consecrated the building to the service of God and man, and the ceremony was over. A lecture on "The

Opening Cycle" was given to a packed audience, in the evening.

Proceeding on her tour, Mrs. Besant addressed a crowded meeting in Bankipur, with Mr. Syed Hasan Imam in the chair; then the opening of a new Lodge at Bhagalpur, with lectures, and talks to Hindū and Musalmān students who wanted to join the Order of the Sons of India, and a visit to two girls' schools, one for wealthy and one for poor girls. She writes:

The last work of the day was a Lodge meeting in the new Hall; and I was happy to congratulate the members on the services they are rendering to the town. In addition to the two institutions noted above, religious examinations are held annually for Hindū boys, on the initiative of our members.

The morning of the 25th found us in Calcutta in the Garden House of our ever-hospitable brother, Hirendranath Datta. Two lectures were given to immense audiences and other work was done, ere the train of the 27th carried us away to Madras. Here I went to visit the Rama Krishna Students' Home at Mylapore, on March 9th, and found it to be a very useful and well conducted institution. I also attended the Annual Meeting of the Madras Society for the Protection of Children, held at Government House, His Excellency the Governor was in the chair. The Society is in its infancy, but has begun its work on useful and well-chosen lines. It has opened a Home for destitute children. I was invited to join the Committee, but felt that I could not give the time which alone would justify the acceptance of so responsible an offer; so I contented myself with becoming a member.

There is a terrible evil existing in southern India—it may exist elsewhere, but I have met it only here—the dedicating of little girls to certain temples, a euphemism for saying that they are given to a life of prostitution. This abomination can be dealt with best by Hindūs, as its mingling with religious rites makes it difficult to attack without rousing religious antagonism. I know that the retort to this condemnation

may be, "At least we do not throw our prostitutes on the public streets and leave them to starve, as you English do". That is true. But ill-behavior in England does not excuse ill-behavior here, although it should make us modest in our disapproval of our neighbor.

We have been having a remarkably successful series of six popular lectures at Headquarters, the audiences growing with each lecture, till the large Hall was crowded. The series was issued afterwards under the title *Popular Lectures on Theosophy*.

From Calcutta, Mrs. Besant wrote :

An unexpected pleasure fell to my lot on March 19th, while passing through Calcutta, I had occasion to visit Government House, and was told by Col. Pinley, the Private Secretary to His Excellency, that he had to attend the Durbar, at which the recently discovered relics of the Lord Buddha were to be handed over by His Excellency to the representatives of Burma, who will guard them with reverent and fitting care. Colonel Pinley was good enough to take me with him to this historic ceremony ; and after a courteous greeting from Her Excellency, Lady Minto, a place was assigned to me. The proceedings were brief but stately. After the Burmese envoys had been presented, the fortunate discoverer, Mr. Marshall, the Head of the Archæological Department, read a statement as to the history of the precious relic. The Viceroy made a short speech, saying that he felt this relic should not go outside the Empire, and that Mandalay, the capital of Burma, a Buddhist country, seemed to be a fitting place for its guardianship. He then stepped down and, lifting a large golden platter which bore a golden casket, he presented it to the Burmese envoys. To the ordinary eye, it was merely a brilliant gathering—high officials of State, the Representative of earth's mightiest Empire, the Envoys of an ancient land, the committal of a relic of the Founder of a

great Religion to his modern followers, a number of gaily dressed ladies and gold-laced officers. But to the inner eye, it was the vision of a perfect life, a humanity flowering into the splendor of a "Divine Man," the tenderness of an all-embracing compassion, of an utter renunciation. Wave after wave of wondrous magnetism swept through the room, and all faded before the deathless radiance of a Life that once wore this dead fragment, which still rayed out the exquisite hues of its Owner's aura. A scene never to be forgotten, a fragment of heaven flung down into earth. And the actors therein all-unconscious of the Presences in their midst! It was over; one tumbled back to earth, to friendly greetings from one and another.

I was glad to meet Sir Lawrence Jenkins, the Lord Chief Justice of the High Court of Calcutta, whose name is so often mentioned with love and gratitude by Indians, as a man whose flawless impartiality and utter absence of race-prejudice is one of the assets of the British Empire in India. I had the honor of a short talk with His Excellency the Viceroy, urbane and gracious as ever; as cool and far-judging a brain and as warm and strong a heart as Providence gives for the rulers in great Empires, when their sway is to be secure. Why does not England take advantage of such a son, and leave him here to finish the work so splendidly begun?

In May, Mrs. Besant writes:

I have been visiting a few towns accompanied by Babu Bhagavan Das, with a view to strengthening the educational movement fostered by the T.S. in India. At Allahabad, Pandit Moti Lal Nehru, a well-known Kashmiri gentleman, generously assumed the responsibility of raising a necessary additional Rs. 2,400 for the current year, and is forming a committee of Kashmiris in the United Provinces to raise further funds for the Shri Pratap Hindū College in Srinagar, Kashmir. At Gwalior, H. H. the Mahārāja Scindhia, a very

capable and energetic ruler, became a patron of the Central Hindū College, as did his mother, the Dowager Mahārānī. He also gave a definite promise of financial aid ; and as H. H. has just given Rs. 100,000 to Aligarh College and another Rs. 100,000 to Sir John Hewitt for Allahabad University, we may reasonably hope that he will do no less for his co-religionists in the Central Hindū College. H.H. the Mahārāja of Bikanir has also become a patron of the College, and has given me a cordial invitation to visit his state. From Gwalior, after four Theosophical lectures, we went on to Alwar, where the young Mahārāja is devoting himself to the duties of his high office with great diligence and capacity. He is arranging a scheme for primary education in his State, and H. H. of Gwalior is also devoting much time and thought to the elaboration of a scheme which shall leave no child in his State uneducated. This spreading interest in education among Indian Chiefs is of fairest augury for the future.

Besides "The Watch-Tower," Mrs. Besant wrote for THE THEOSOPHIST articles on "The Protection of Animals and Education in the Light of Theosophy," "Liberation or Salvation," together with short chapters on "Elementary Theosophy" which were afterward published under the title, *The Riddle of Life*.

(To be continued)

THE THEOSOPHIST, 1879—1929

THE next, the September, number of THE THEOSOPHIST, closes the 50th year of its existence.

The October number, celebrating the GOLDEN JUBILEE, will be specially interesting. We hope to have "golden" contributions from the Editor, from Bishop Leadbeater, Mr. C. Jinarājādāsa and from others.

THERE IS A GOD

By RAY W. HARDEN

UNDOUBTEDLY the religious revolution is gaining ground in its onslaught against tradition. The camp of the faithful is further menaced by that system of espionage, superstition, which has been active under most respectable disguises.

The traditional Church, with its many denominations, is especially open to attack because of a disunity which exhausts its energy in petty differences. Even in the stress of battle against the invasion of atheism, the creedists cling tenaciously to their respective versions of God, Heaven, Hell, Birth, Death, etc.

And strangely enough, when a "believer" attempts to apply science and reason to his orthodox faith, he is often led to reverse his attitude. Somewhat in despair it would seem, he flies to the easy solution: "There is no God."

This is the laziest, most irrational conclusion to which the human mind can come—if it stops there. If it adds, "such as we have been taught to believe in," the statement becomes full of promise. There is indeed, no such impossible God as that.

This leaves us with a clean slate. We have wiped out our fantastic picture of a non-existent God. The slate itself is the religion which held before our eyes the idol. Instead of stupidly staring at the now blank slate and concluding that because we have no PICTURE of God, therefore there is none, let us move the slate gently to one side and look at the

reality with new eyes—inclined to blink at first, but which will, with determined usage, adjust themselves to the higher rate of illumination from the brilliant vistas of actuality which lie behind the slate.

Let us not hurry to make definitions of God—nor hurry to adopt the hurriedly conceived definitions of even wiser heads than ours.

“God is Light—God is Love—God is Truth—God is Force—God is One—God is All.”

Thus they chant, using meaningless phrases that sound smart and pungent and “high-brow”.

Let us not attempt these flights, but start from where we are. Let us be severely exacting and take nothing at all for granted. Let us hold our emotions in abeyance and refrain from declaring a thing to be true simply because it is “so perfectly wonderful”.

God, then, from this wholly practical standpoint, is a word in the English language, consisting of three letters.

What is its meaning? Let us look away from the popularized definition of God as an omnipresent Entity, because reason will immediately tell us that a thing which is actually EVERYWHERE, must of necessity be NOWHERE in particular. And we are trying to locate—not dislocate—God.

Let us furthermore fortify ourselves with a certain resignation to the fact that after we have in our mental search for God, found Him, it is not to be final. The minds we are using are not themselves infinite. The best we can hope to do is scientifically to deduce to the extent of our powers of comprehension. Thus, when we find that we can go no farther, we will necessarily stop, and at that point, whatever is there in the way of a conscious, creative Being, we shall call “God,” resting content to push our vision on to higher concepts after we have attained additional powers.

God, then, for us, is going to be the highest Individual of whom we can mentally conceive as existing, thinking, planning, acting in nature; inclusive of flesh, but not limited to it.

We shall be in the position of a laborer who is trying to figure out who his "Boss" is. He has a foreman over him and his kind, but he observes that this foreman too, is bossed—by a superintendent. The superintendent cannot be the supreme Boss because the superintendent is bossed by the manager. And above the manager is the president of the Board of Directors.

Here he stops, because he does not know, and cannot find out who dictates to the president. He decides therefore, that the president is "Boss".

That is what we propose to do in our search for God within this maze of Life with which we are definitely—and literally—involved. It will be useful information for us, as it is for the laborer. In times of trouble, he knows to whom he can appeal for consideration of his claims. Not to the "spirit of the enterprise," or the "morale of the workers," or any such indefinite thing, but to Mr. J. Huntington Howard, President, whose voice is obeyed by everybody concerned.

It would be folly for the laborer to become atheistic about it, and conclude that President Howard does not exist, simply because he is not there, visible in the ditch where the laborer is digging. Let the laborer indulge in more "freedom" than is good for the company's interests, and President Howard will eventually hear about it, and there will be hell to pay—not profanely, but actually as a statement of unescapable indebtedness.

In our attempt to locate our own "Big Boss," there is one great difficulty. As members of Earth's Humanity, we are unusually stupid laborers, because of the trouble we have to understand the system in which we are working. We are comparable to the worker who looks only into the ditch,

fascinated by what he unearths in the muck and mire, and not even cognizant of the foreman, much less of the president of the company.

Our hope, always, is that we may arouse those who are over-intent upon the ditch of materiality—hoping they will take the first steps toward realisation of their invisible, but equally real surroundings.

If we are to find “God,” it is plain that we must look for him in LIFE, for that is His business. Man also is in LIFE, but evidently to a far lesser degree. By way of getting our bearings—where, in LIFE, is man?

Take yourself as an example. You will observe that there are men living about you who are just a little lower in understanding, than yourself; others very much lower, and some whose intellect is only slightly above the animal on “all fours”.

Following this downward, we find that the animals too, are graded. Some species are very clever; others less so. In fact there are all degrees of dwindling sensibilities, until we come to the dumb, immovable “sea-peaches,” fixed to the rocks by means of actual roots, and but a fraction higher in the scheme than wholly vegetable forms of life.

Studying vegetation, we discover some showing forth real wisdom—abilities to take advantage of such opportunities and protections as lie about them. Then come the less ambitious growths; less and still less, until the lowest forms represent little more than a growing mineral substance. The mineral kingdom shows us, at its heights pure gold, the diamond, and other gems of admirable and superior qualities. Of less vibrant life are the crystals and base metals, down to gross formations, crude and elementary. The very elements, too, fall into gradations, familiar to the trained chemist.

In reviewing all this, we are taking the backward look, to locate ourselves, for man has climbed this path, to his present

position. Not that other previous entities have done it, but literally WE, expressing through vehicle after vehicle, remaining in each until the next has been earned by compliance with the law of evolution, which is God's method of cultivation.

Does this place us? Not quite. We must look upward too, for the stream goes on. About us, in that direction are superior intellects; above them still greater men, in an ascending scale of wisdom and capacity, until we reach the master artists of brush and pen and tool. Then profound philosophers, whose most simplified expressions cause us mental exertion to comprehend.

We have now compassed the limits of our visible field, from the lowest of the elements to the highest of human. We can see no higher, but does this mean that the procession stops? How infallible *is* human vision?

What substitute can we use for sight and contact? There is one, and in many every-day investigations it is considered reliable. It is *deduction*. By this means a thing shown to be following a given course is known to continue following it, beyond the range of vision. This is particularly certain where the nature of the resistance it must overcome, is seen to grow less with each advancement. You observe a river flowing ever from a higher level to a lower one. You do not need to trace it to the mountain heights to know quite well that it comes from there. You can be absolutely certain that it did not originate in one of the lower valleys.

It is in this way that we can know that above the highest of human minds, there are super-human ones. Evolution does not merely come up to man and stop. Evolution continues. Man becomes more than man. The word for this is "Divine".

These people of Divinity, then—Master Humans, must have in their charge, various works and accomplishments, the normal principle of all existence, the equivalent of

professions, trades and offices, practically inconceivable to us, of course, as our own workaday world is inconceivable to starfish.

Thus Theosophists are verified in their teaching of a spiritual Hierarchy. These Masters, members of that Hierarchy most nearly in touch with us, will obviously have beyond Them, those greatly advanced Beings—*Their* Teachers.

To many mortals, so exalted a One would suffice as "God". Indeed the "Jehovah" of the Scriptures was evidently such. But we press on still farther.

At the head of the Hierarchy must stand One supreme Ruler of the planet. Other planets would have at the head of their humanities, similar Ones. Together they form a group, or company of World Rulers—"Planetary Logoi" they are called, and above them the mighty Solar Logos.

This is far enough to ask the human mind to reach. Let us stop. Here, in our analogy, is what the laborer in his minor reflection of the principle, calls the "Big Boss". This Logos is President, let us say, of the Solar System, Incorporated.

Of course we will not see Him, here where we dig in our physical world ditch; and we are not permitted, as the laborer is not, to plod with our muddied boots, into the President's office. But He knows we are here—every laborer is important and necessary in His age-long plan. Every laborer can advance to higher duties by completing well the one he has in hand.

This is no mystical, unexplainable God. It is a God who has Himself evolved to Godhood over æons of time; countless repeated, age-upon-age evolution. You must yourself, in the process of such time as that, reach this Goal.

On beyond even this high state, must lie yet other attainments. They do not concern us. We have reached our limit. To us, the "President" of the Solar System is "God"

MAGNETIC ASTRONOMY AND ASTROPHYSICS

By G. E. SUTCLIFFE

IN a previous article on "A Study in Occult History,"¹ a reference was made to the new forces, mental and moral, that are affecting the scientific world, and which have come into operation simultaneously with the Coming of the World Teacher.

Since the Second Aspect of the Divine Trinity operates through every atom of which the earth is composed, the descent of the embodiment of the Second Aspect may well be expected to exhibit itself by a marked effect on world-psychology and contemporary thought.

The Rev. Oscar Köllerström foreshadows this in an address delivered in 1925,² where he tells us that He will show Himself in many other ways in addition to that through the chosen vehicle. Amongst these he enumerates the influencing of organisations and leaders of thought in the worlds of Science and Art.

The fact recorded in "A Study in Occult History,"³ that according to Professor Eddington "religion first became possible for a reasonable scientific man about the year 1927," is a remarkable confirmation of this expected effect on world-psychology of the Coming of the Teacher. It is possible, perhaps probable, that the greatest effects will be produced

¹ THE THEOSOPHIST, May and June, 1929.

² *The Herald of the Star*, October 1925, p. 379.

³ THE THEOSOPHIST, p. 268.

silently upon the minds of men, and that relatively the direct contemporary influences on the world may be small.

A history of Science during the years 1925-29 would probably record these years as the most revolutionary in the period of modern scientific thought.

By 1925, "Bohr's model of the atom had definitely broken down".¹ In the same year, Dr. Whitehead delivered the Lowell Lectures, which appeared in volume form the following year. He there introduces a new principle in physical phenomena, which as far as the West is concerned is quite revolutionary, and which the West has by no means as yet assimilated, or even understood. It would appear, however, that the idea is far from new in the sciences of the East. It amounts practically to the teaching that the material universe does not exist continuously or, to use the technical scientific term, the material universe is not a *continuum*. But modern physical theories are based on the assumption that matter is a *continuum*, in Time.

Perhaps the best method of grasping the concept of Dr. Whitehead will be to picture to ourselves the process described in the following extract from *Occult Chemistry*:²

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls these millions of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly.

Now, if we imagine the Logos operating on the atoms of the seven planes in this way, and doing this millions of times per second, we obtain the concept put forward by Dr. Whitehead. The Logos says "I am this," and the atoms appear; the Logos says "I am not this," and the atoms disappear. If this process were repeated millions of times per second we should have a universe of matter that would appear continuous,

¹ *The Nature of the Physical World*, Eddington, p. 204.

² Appendix, p. iv.

although it was not so, but on the other hand, was being frequently reiterated, and was never the same matter from instant to instant. Now, this is exactly the kind of universe described in the writings of Bhagavan Das and in the *Praṇava Vāda*. Dr. Whitehead's theory is its western form; what we regard as material particles are in reality phases of cyclic changes, and the mistake of taking these for concrete particles or atoms and electrons he terms the "Fallacy of Misplaced Concreteness".¹

He describes his new concept as follows:²

The organic theory of nature gives two sorts of vibrations, which radically differ from each other. There is vibratory locomotion, and there is vibratory organic deformation; and the conditions for the two types of changes are of a different character. In other words, there is vibratory locomotion of a given pattern as a whole, and there is a vibratory change of pattern. A tune is an example of such a pattern. Thus the endurance of the pattern now means the reiteration of its succession of contrasts.

Dr. Whitehead gives as a concrete illustration of his theory, its application to the electron:

One of the most hopeful lines of explanation is to assume that an electron does not continuously traverse its path in space. The alternative notion as to its mode of existence is that it appears at a series of discrete positions in space, which it occupies for successive durations of time. It is as though an automobile moving at the average rate of thirty miles an hour along a road did not traverse the road continuously, but appeared successively at the successive milestones, remaining for two minutes at each milestone.³

This principle of Dr. Whitehead has arisen from the observed phenomena in connection with an electron, which does not answer to the dynamics of a continually existing entity. It is as if the electron was in each successive light-wave, but only at a particular phase of the wave; between successive phases the electron has vanished into some higher plane to return again at the same phase of the next wave. Thus a light-wave is not a vibration in space as far as the

¹ *Science and the Modern World*, p. 64.

² *Ibid.*, p. 164.

³ *Ibid.*, p. 45.

electron is concerned, but a decomposition through the planes of the system, and a returning recomposition. It is a successive disintegration and reintegration of the matter of a plane, and as such cannot be treated mathematically as a continuously existing particle.

We may regard this remarkable theory which agrees closely with the observed facts, as an instance of the influences that are being exerted on the psychology of the western scientific mind, to prepare it for the reception of the new truths the World-Teacher has come to establish.

But this is by no means a solitary case, for about the same time there arose a new form of mathematics known as "Wave-Mechanics" or "Quantum-mechanics," which at present seem to be superceding all other forms of physical researches in problems connected with the atom and radiation. This has been developed since 1925, by Heisenberg, de Broglie, Dirac, Schrödinger, and others.

In the same important year 1925, Heisenberg put forward a new theory of quantum-mechanics which has had far-reaching consequences, and seems to point the way to a complete solution of the problem from the mathematical point of view. One of the fundamental ideas employed by Heisenberg is that only such things as are directly open to observation should enter into the mathematical formulation.¹

This restriction of Heisenberg effectively excludes all theories of the atom, such as electronic orbits as contained in Bohr's theory, and the success achieved suggests that all such atomic theories will need extensive revision.

One consequence of Schrödinger's researches is of the greatest interest to Theosophists, for it implies the existence of what are termed sub-ethers, which oscillate a million times as fast as visible light,² and it requires only a small stretch of

¹ *The Quantum*, Allen, p. 224.

² *The Nature of the Physical World*, Eddington, p. 211.

the imagination to identify these finer sub-ethers with the astral, mental, and budḍhic planes of the Theosophist.

It cannot be accentuated too strongly that this remarkable result does not depend upon any assumptions. The facts of observation are merely inserted in Schrödinger's mathematical mill, and it forthwith grinds out for us the equivalents of the higher planes of our system. Later researches only serve to confirm the truth of Dr. Whitehead's theory of cyclic transformations.

One of our greatest authorities on X-rays, Arthur H. Compton, Professor of Physics at the University of Chicago,¹ shows that there is now no real distinction between particles, or atoms and waves. Electrons which are known to be particles produce the same effect in diffraction experiments as X-rays, which are known to be waves. He concludes his article with the following revolutionary deductions:

The fact remains that the evidence before us seems to demand that light and other forms of radiations consist both of waves and of particles. If then, light, which has long been known as waves is now found to consist of particles, may it not be that such things as atoms and electrons which have long been known as particles, may have the characteristics of waves? Thus reasoned the French physicist, de Broglie. He went so far as to calculate what the wave-length of an electron should be when moving at a certain speed. The calculation indicated that the wave-length of an electron at moderate speed is about the same as the wave-length of an X-ray.

De Broglie's suggestion was accordingly tested, with the result that:

we now have precisely the same kind of evidence for believing in the wave characteristics of electrons that we have for believing in the wave characteristics of X-rays.

Our paradox of waves and particles is thus not confined to the nature of light, but applies to electrons as well. Atoms and molecules are now also being treated as complex bundles of waves. Light which we have long thought of as waves has the properties of particles; and electrons which Figures 7 and 8 show so clearly as particles, have the properties of waves.

¹ *The Scientific American* for March, 1929, p. 238.

This confirms the statement in *The Secret Doctrine*,¹ that "atoms are called vibrations".

Professor Arthur H. Compton points out that:²

If X-rays consist of particles, so also must light and heat rays, for they are all the same kind of thing.

This is a remarkable confirmation of the teachings of *The Secret Doctrine* and *Isis Unveiled*. In *The Secret Doctrine*³ we are told that light and heat are the ghost or shadow of matter in motion, which is a poetical way of expressing the above, and *Isis Unveiled*⁴ describes how matter is created from light. This is treated in detail in *Studies in Occult Chemistry and Physics*,⁵ to which the reader may be referred. It is one of the most significant confirmations of the teachings of Theosophy.

A further point of great theoretical importance which has arisen out of the new wave-mechanics is that a light-ray or other electro-magnetic wave contains a core, the velocity of which is greater than the outer portion of the light-wave.⁶ It is in this core of the light-ray that the energy is concentrated.⁷ This velocity of the core is interpreted by some as the velocity of the magnetic line, and it is suggested that the core of an atom is a revolving sphere of positive electricity, with⁸ a magnetic field in its vicinity.⁹

The magnetic core of the light-ray, and the positive and magnetic core of the atom would thus seem to be intimately related. Although the mathematical equations give the relative velocities of the core, and the outer portions of the

¹ Vol. 1, p. 694.

² *The Scientific American*, p. 235.

³ Vol. 1, p. 561.

⁴ *Ibid.*, p. 258.

⁵ Sections 191-2.

⁶ *Wave Mechanics*, de Broglie and Brillouin, p. 115.

⁷ *The Quantum*, H. Stanley Allen, p. 191.

⁸ *Ibid.*, p. 126.

Ibid., p. 222.

light-ray, they do not seem to indicate whether the velocities are in the same or in opposite directions.

It is here that the investigations of our own scientific group perform a useful function, for one of the earliest results of our researches was the discovery of this core of the light-ray, and the velocity of the core was opposite in direction to the velocity of the outer wall. This core we termed the "Ātmic Shaft," as the force is from the Ātmic plane, and an account of it will be found in *Studies in Occult Chemistry and Physics*.¹ This core is directly connected with the thickened whorls of the atom, and provides the energy of the atom. It is said that:

Most of our theosophical information . . . has come to us by way of clairvoyance. There is a mass of investigation waiting to be done by clairvoyance. In occult chemistry, for example, we have examined the elements and some compounds, but there is a vast work to be done in that field by someone who has the faculty of etheric vision and magnification.²

The continuation of clairvoyant investigation, as above suggested, was taken up by this group near the close of the year 1926, and seems to have been in some way or other guided along lines of research which would coincide and illustrate the lines of research taken up by the scientific world in general. One of the aims of these articles is to point out how the whole of world-psychology, in its scientific departments, has been mysteriously operated upon since the Coming of the World-Teacher, and this shows itself quite as clearly in the researches of this group, as in the scientific groups of the outer world. The following which was dictated to us during our research meeting of December 7th, 1928, may perhaps throw light on the nature of the influences which are stimulating and guiding scientific thought at the present time:

The Earth is for the time being the arena of developments of great importance to the Solar System as a whole. The unfolding of

¹ Section 225.

² *Talks on the Path of Occultism*, p. 520.

of life and consciousness, the evolution of form, and the development of natural forces, together with the mechanism of their manifestation, all proceed side by side, and for the most part at the same speed. There are periods, however, when one aspect or another receives more attention from the governing Powers, and appears to outstrip its parallel processes, from an evolutionary point of view. Consciousness, and therefore intellect, is just now receiving an enormous stimulus, and is moving ahead. Knowledge is the real keynote of the present age, upon the planet Earth. The pursuit of knowledge and its application will continue to dominate human intellect and activity until the end of the present era; then the Second Aspect of Love and Wisdom will gradually replace it, to be followed in its turn by the development of the Will, by which the forces and powers which Knowledge and Wisdom have discovered, will be controlled.

The phases or stages are foreshadowed in minor cycles long before they appear as part of the general scheme of development. A work of importance for the future will be to bring the Wisdom aspect of development to the pursuit of knowledge, and thus alone will be safely guided the normal humanity of to-day in its pursuit of knowledge for knowledge's sake, and power for power's sake.

It is important to remember and to state that evolution and progression are not limited to life and consciousness and form, but that the whole mechanism of the Solar System, together with the forces of which it is an expression, is evolving towards a standard of perfection, and therefore, changes era by era, *and under special stimuli at important epochs may change in one decade.* These changes affect the Earth's relationship to the Sun, and to each of the planets, in varying degrees according to the nearness of their magnetic relationship. One factor of this relationship, as you will have discovered, is membership of the same Chain; others are governed by numerical considerations as far as the force aspect is concerned.

Develop this theme in your later studies; its importance will be more fully realised as your work progresses. In the meantime, examine the planets in turn, and plan out, if possible, their relationship to the Sun and each other; then you may turn your attention to relationships outside the Solar System with profit, using the Ancient Wisdom as the Key. Remember also the advice to study Light.

The first sentence of the above quotation, and the underlined portion near the end, confirms the conclusions arrived at from a survey of scientific progress since 1925, that a special stimulus is now being given to scientific thought, with a view to bring it into accord with the real knowledge of the Hierarchy. There is a feature about the present period which it might be well to draw attention to here. It is well

known that the Adepts of the White Lodge do not impose their wills upon humanity, though

that is a proceeding resorted to by the "Brothers of the Shadow," . . . and as an isolated exception—by the *highest* Planetary Spirits. Those, who can no longer err. But these appear on Earth but at the origin of every *new* human kind; at the junction of, and close of, the two ends of the great cycle . . . When our great Buddha—the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvāṇa* on earth, He became a "Planetary Spirit," *i.e.*, His spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on earth in his original and individual body.¹

Now one account by J. Krishnamurti, of how he became united with the Beloved, identifies the Beloved with the Lord Buddha.² This suggests that the physical plane activities of the World Teacher may be small as compared with the great psychological upheaval that is now taking place in the thought-world by Planetary Spirits, through and in co-operation with Him.

Such a psychological revolution would naturally show itself in all departments of thought, social, political, scientific and religious, and this is evident to all who watch the course of events. But it may be expected to be most marked in those departments of thought which most effectively govern human activities.

Now, during the last century or more, religious thought has been more or less verbal and superficial. It has not been translated into action. This is not the case with scientific thought. Scientific knowledge has been treated as real, and successfully acted on. It has guided our great industries, which govern a large portion of human activity. It has, therefore, a real grip upon human conduct, in a sense that cannot be applied to either religion or politics. Therefore, it is reasonable to suppose that psychological forces, intended to have a permanent effect upon human evolution in the coming cycle, would show themselves as definite changes of scientific psychology, such as have exhibited themselves since 1925.

(To be continued)

¹ *The Mahatma Letters to A.P. Sinnett*, pp. 40 and 43.

² *The Pool of Wisdom*, etc., p. 44.

KARMA AND RE-BIRTH RE-VIEWED

By P. NARASIMHAM

KARMA and re-birth are generally taken as representing the two important aspects of human evolution which we ordinarily interpret as forming the groundwork of personal responsibility. But if we strive to understand their deeper significance we shall find that they reveal the secret of the present scheme of evolution as one in which personal responsibility is only a delusion, that we are being developed *en masse*,¹ and that in all probability the future of evolution might work out in quite another way where individuality has place and function. Primarily karma, instead of meaning individual action determining individual destiny, is merely a word to represent cosmic evolution itself. There is only One Doer and He is the Lord Himself of the Universal. We, even as human entities, have not yet become independent lives able to act on our own account; much less have we started our own evolution from a "beginning." Re-birth, too, is a term which represents the process of changing forms, necessitated by the absence of the principle of continuity in the present constitution of the world-process, until a perfect type is attained; and it goes on as the necessary implication of karma, being itself a temporary phase of kârmic activity in the course of its progress for its destined fulfilment.

¹ It means not only that all that is "worthy" in any man's life belongs to all humanity, but even the "evil" done by any one is ours, and we should strive to evolve it into the "good"—when the true seer becomes one with the One *Purusha*, himself a *mahā-purusha*, the full-experienced man.

We cannot start with the illogical view of a beginningless process of evolution and block ourselves within the bounds of an eternally vicious circle of meaningless cycles—unless we disregard, all categories of intelligibility! Any intelligent action must have a beginning as well as an end or fruition. The starting of the cosmic process is the beginning of karma, and as it took place *prior* to time and is therefore timeless, it is called *An-ādi*. Time and space are effects or results of the original psychological (or subjective) creative act, and hence are not primary conceptions in any way (in spite of our advanced modern scientists to the contrary), matter itself or “herself” being but “spirit” so existing in time and space. It will thus be plain that we cannot ask of the “cause” of the creative impulse as though it existed *in* time or space; for, if caused, it ceases to be creative or spontaneous. Causation is a relation after creation, like space and time. *Ādi* is not itself either many or one of the many, but the creative cause of the many;—and we are not yet connected back with “It,” but waiting to be so established as the one consummation of the present process of evolution. The Samskr̥t root *Sṛj* means also “to abandon,” and hence our humanity is called the Great Orphan!

Karma only represents the *Modus Operandi* of the evolutionary process thus started and “abandoned,” and being what it is, is neither good nor bad in any conventional sense. It does not represent therefore what we did before as a result of which we are now what we are, suffering pains and enjoying pleasures: but a process of learning by or gaining experiences, to become “knowledgeed” from an original state of “unknowledgeedness”. There is therefore no sequence warranting the common view regarding allotments of pains and pleasures.¹

¹ This view does not mean that one could with “philosophic impunity” do what one pleases, irrespective of the effect on other lives. Far from it. A true knower simply can do no wrong. He is above good and evil. Failure to realise this aspect means our being thrown into the melting pot of mortal existence over and over again!

It is as though each of us carried a bundle of "causes" for diverse experiences, and which getting unloosened, we gain progressively knowledge. It is therefore quite consistent with the original idea of evolution that no knowledge of previous *individual* experiences is necessary in a subsequent one, since there is no question of a so-called moral justification; and that a life of wretchedness or wickedness is quite possible after one of property or saintliness—since none of these pairs is *ours*. There is thus no wrong done by any Providence if a "good" soul is in a wretched condition—it is even just possible that only such a soul can bear to have such experiences! Nor can any useful purpose be served by an act like suicide to avoid pain or evil, to "cheat karma," or to "deceive God". We can become ourselves only after diverse experiences and not before, until which time we must consider ourselves as enjoying a cosmic protection like that of the growing embryo, in the womb of Nature, our universal Mother. There is therefore neither injuring nor being injured in any ultimate sense; nor will it be a possibility in a hereafter when we shall have become ourselves, since then there can be no such motive operative.

Karma is thus not a self-progressing causal series at all. We have pains and pleasures in our experiences not as awards but as having the ordinary psychological significance of indicating where we have erred, what further we have to learn, and how to become efficient and attain fulness of being. Nor need we suppose that a long interval of time is required to make up the continuity of experiences in the form of a hell or heaven between any two successive births. Just as there is no duplication of punishments and rewards both "here" and "hereafter," so also there are no two existences, a physical and a super-physical. All that we learn is here, on the earth, in physical bodies. We learn as we experience. Hell and Heaven are only earth-conditions

where alone is the full meaning of existence. Hereafter must be only a future state on earth. A higher plane is only an abstraction, an incomplete existence.

In the light of the above view of karma, re-birth obtains a new significance. It is only a substitute-form of continuity, effected by the destruction of the old form as having served its purpose, and taking on a new form for the completion of training through experience. It is almost like the process of refinement through successive calcinations. This method naturally should exist until continuity is established as a fact in the world. Re-births must therefore continue until the secret of existence is mastered, until the completion and fulfilment of the first half or the mortal part of evolution.¹ The meaning of *Moksha*, or Emancipation, will be fully understood only at that moment of the Great Union (symbolised in the form of the Lord as "female" on the left and "male" on the right) like unto the new born babe's first breath of life into "existence". The existing kârmic type of evolution is therefore external determination, indicative of dependence while its fulfilment means true individuality, freedom and independence. We have two good Samskr̥t words to clearly mark this distinction, *Karma* and *Dharma*. *Dharma* is the end and fulfilment of karma; it is real self-possession. At present by birth we enter into a body that is formed by quite external agencies as determined by a long course of evolution, and learn through such a vehicle the lessons of being and existence. We are in no metaphysical sense responsible for such a body or its evolution. We have not yet become, to do it. It is meaningless therefore to feel any egotism about "our" psycho-physical mechanism which, as though to teach us un-attachment, sometimes mercilessly ousts us out without any warning—a very "ungrateful" act in the light of the great solicitude, that we show to our own

¹ Cf. *Avidyaya mṛityum thirthvā, Viḍyaya amṛitam asnuṭē.*

bodies even at the expense of others' interests ! To avoid such catastrophes we must remember that it is only our training ground. Egotism is the *Māyā* of identifying oneself with one's body, physical or the more abstract super-physical, and against which Saṅkara warns us. The body is only our temporary, leased-out ground, "*Kṣhetra*," and there is the lesson of Life to be learnt therein. The destiny in store for us through the *kārmic* process of births and deaths must be to make ourselves our own "body," to build the temple of ourselves, when death shall be conquered and there is no being born again. That alone is Existence, *Sat*, where we have become ourselves, attained Brahmā-hood. (There is no un-becoming ourselves possible anywhere as some have fancied.) The whole world now is apparently eager, looking for the birth of such a *Brāhmaṇa*. When and where will He come ? Not until then can it be said that there has been a *Mukṭa* in the world, or *Mukṭi* for humanity, when the Great Orphan will see his Great Parent. It is the "birth" of such a one on earth that is described in *The Secret Doctrine* as the descent of the *Kumāras* from Venus (the mysterious planet of the seed of Life), about the mid-period of human evolution—but, as a past event. The truth is that it refers to the Great Future—it may be near future—when the Kingdom of Heaven will be established on earth, and the *Adi-anupādaka-ātmic* unity will be established in the "physical" man, and the "theory" of universal brotherhood of the Buddhic level will become a fact realised on earth.



ECHOES FROM THE PAST

“H. P. BLAVATSKY ON PRECIPITATION”¹

Part of this forms what is called “STATEMENT BY H. P. B.” in *Early Teachings of the Masters, 1881-1883*, by C. Jinarājadāsa. Some of the omitted portions are as follows:

You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas, it was produced either by *elementals* or *my own falsification*. Believing the latter, no honest man or woman ought for one moment to permit *me*, *such a Fraud*, to remain longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but *to kick me out*—if you really think so.

You believe, you say, in the Masters; and at the same time you can credit the idea that They would permit or even know of it, and still *use me*! Why, if They are the exalted Beings you suppose Them to be, how could They permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists, little *you* do know the occult laws I see. And here—(Solovyoff) and others are right. Before you volunteer to serve the Masters, you must learn Their philosophy; for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit*.

¹ From *The Path*, March, 1893.

Do you suppose for one moment that what you write me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years; for I had to bear it in silence and had no right to explain things unless permitted by the Masters, and *They commanded me to remain silent*.

To find myself day after day facing those I loved and respected best between the two horns of a dilemma—either to appear cruel, selfish, unfeeling, by refusing to satisfy their hearts' desire, or by consenting to it to run the chance (nine out of ten) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages," as . . . truly calls them) were *sure* in their eyes—again nine time out of ten—to be of that spook character.

Why? Was it fraud? *Certainly not*. Was it written by and produced by elementals? *Never*. It was delivered and the *physical* phenomena are produced by elementals used for the purpose; but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as ¹

this morning before the receipt of your letter at 6 o'clock, I was permitted and told by Master to make you understand at last, you and all the sincere, truly devoted Theosophists, *as you sow, so you will reap*, the personal and private questions and prayers, answers framed in the mind of those whom such matters can yet interest, whose minds are not yet entirely blank to such worldly terrestrial questions, answers by chelas and novices, often something reflected from *my own mind*, for the Masters would not stoop for one moment to give a thought to *individual*, private matters relating but to one or even ten persons, their welfare, woes and blisses in this world of *Māyā*, to

¹ The portion in small type is from *Early Teachings of the Masters, 1881-1883*, by C. Jinarājadāsa—p. viii. See also footnote on same page.

nothing except questions of really universal importance. It is *all* you Theosophists who have dragged down in your minds the ideals of our Masters; *you who* have, unconsciously and with the best of intentions and full sincerity of good purpose, *desecrated* Them, by thinking for one moment and believing that *They* would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those of you who have received such communications, being nearly *all* sincere (those who were *not* have been dealt with according to other special laws) you had a right, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address Them, once that a monotheist addresses his personal God, desecrating, the *Great Unknown* a million of times *above* the Masters, by asking Him (or *It*) to help him with a good crop, to slay his emeny and send him a son or daughter; and, having such a right in the abstract sense, They could not spurn you off, and refuse answering you if not Themselves, then by ordering a chela to satisfy the addresses to the best of his or her (the chela's) ability.

How many a time was I (no Mahatma) shocked and startled, burning with shame when shown notes written in Their (two) hand-writings (a form of writing adopted for the T.S. and used by chelas, only *never without Their Special permission or order* to that effect) exhibiting mistakes in science, grammar and thoughts, expressed in such language that it perverted entirely the meaning originally intended, and sometimes expressions that, in Tibetan, Samskṛt or any other Asiatic language, had quite a different sense, as in one instance I will give. In answer to Mr. Sinnett's letter referring to some apparent contradiction in *Isis*, the chela who was made to precipitate Mahatma K. H.'s reply put, "I had to exercise all my ingenuity to reconcile the two things". Now the term ingenuity, used for meaning candour, fairness, an obsolete word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even Mr. Sinnett, to mean "cunning," "cleverness," "acuteness," to form a new combination so as to prove there was no contradiction. Hence: "the Mahatma confesses most unblushingly to ingenuity, to using *craft* to reconcile things, like an astute tricky lawyer," etc., etc. Now had I been commissioned to write or precipitate the letter, I would have translated the Master's thought by using the word "ingenuousness," "openness of heart, frankness, fairness, freedom from reserve and dissimulation," as Webster gives it, and opprobrium thrown on Mahatma K.H.'s character would have been avoided. It is not *I* who would have used *carbolic* acid instead of *carbonic acid*, etc. It is very rarely that Mahatma K. H. *dictated verbatim*; and when He did, there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest, He would say, write so and so, and the chela wrote, often without knowing one word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear though I have not deserved it, having been simply the obedient and

blind tool of our occult laws and regulations—is of having (1) used Master's name when I thought my authority would go for naught, when I sincerely believed acting agreeably to Master's intentions, and for the good of the cause; and (2) of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal; (3) *perhaps* (again for the same reason) of having insisted that such and such a note was from Master written in *His own handwriting*, all the time thinking *Jesuitically*, I confess: "Well, it is written by *His* order and in *His* handwriting, after all, why shall I go and explain to these, who do not, cannot, understand the truth, and perhaps only make matters worse."

Two or three times, perhaps more, letters were precipitated in *my presence*, by chelas who could not speak English, and who took ideas and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever! Yet they often appeared the most suspicious, and I had to hold my tongue, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or to say one word. What I suffered Master only knew! Think only (a case with Solovioff at Elberfeld) I sick in my bed; a letter of his, an old letter of his received in London and torn by me, *rematerialised* in my own sight, I looking at the thing; five or six times in the *Russian language*, in *Mahatma K. H.'s handwriting* in blue, the words *taken from my head*, the letter old and crumbled travelling slowly *alone* (even I could not see the astral hand of the chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawingroom, correcting my manuscripts; Olcott standing closely by him and having just handled the papers looking over them with Solovioff. The latter finding it, and like a flash I see in his head in Russian the thought: "The old imposter (meaning Olcott) must have put it there!" and such things by hundreds.

Well, this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have no right to explain, if I had to be hung for it.

Now think for one moment. Suppose . . . receives an order from his Master to precipitate a letter to the . . . family, only a general idea being given to him about what he has to write. Paper and envelope are *materialised* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why, *his* English, his ethics and philosophy—his style all round. "A fraud, a transparent fraud!" people would cry out; and if anyone happened to *see such a paper* before him or in his

possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master, to "send on". I went into the back parlor, and he went downstairs to wait for the answer.

Now to "send on" a letter, two or three processes are used: (1) To put the envelope sealed on my forehead; and then, warning the Master to be ready for a communication, have the contents reflected by my brain, carried off to His perception by the *current formed by Him*. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) To unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to the Master's perception and reflected in it in His *own* language, after which to be sure no mistake is made, I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialised* at any distance where the Master may be.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word; and when the Master had seized its contents, I was ordered to burn and send it on. It so happened that I had to go in my bedroom and get the stone there from a drawer it was locked in. That minute I was away, the addressee impatient and anxious, had silently approached the door, entered the drawingroom, not seeing me there, and seen his own letter opened on the table.

He was horror-struck, he told me later, disgusted, ready to commit suicide, for he was a bankrupt not only in fortune, but in all his hopes, his faith; his heart's creed was crushed

and gone. I returned, burnt his letter, and an hour after gave him the answer, also in his own language. He read it with dull, staring eyes, but thinking, as he told me, that if there were no Masters, *I was* a Mahatma; did what he was told, and his fortune and honor were saved.

Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master, I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the greatest imposter on earth? So it goes.

It is my *heart's desire to be rid forever of any phenomena* but my own mental and personal communication with the Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect. Please read the present to all, even to . . . FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the karma fall on their heads*. I AM FREE. Master has just promised me this blessing!

H. P. B.



NATURAL THEOSOPHY

GURUS AND TEACHERS

By ERNEST WOOD

VII

IN order to understand the object which a Guru or Spiritual Teacher has in view, it is necessary to remember the ultimate meaning of initiation. The highest initiation for human beings is sometimes called adeptship. This is usually thought of as being adept or fully expert in the management of the affairs of all the planes, that is to say, in the expression of life. But it is that life itself which is the important thing, therefore we can define this initiation as the beginning of our true life. It is at the same time the end of our series of incarnations, which are voluntary limitations, or better, concentrations of our life, such as that of a gardener when he picks up a spade to dig and cannot at the same time use his hands for other purposes.

Initiation is the end of the educative process and the beginning of our mature life. That reached, we are no longer like children at school, who must go at nine o'clock into the history room, at ten o'clock into the music room, at eleven o'clock into the mathematics room and so on, concentrating on each subject in turn in order to learn. We are like the grown-up person in the world, who has learned all his subjects

and can apply them when necessary in the business of his life.

Initiation is thus the beginning of true life, in which the powers, which have shown their creative character by degrees during the course of their evolution, are in use fully developed. The power of thought is now such that it does not need the limitation of eyes in order to see. In the learning stage of ordinary incarnate life we see because our sight is obstructed or limited; if we could see perfectly through the wall we should not see the wall, for it would be like perfectly transparent glass. But the vision of the awakened life needs no such restrictions, because its power is mature; the developed will now focusses the sight wherever it may be required. Picture, then, a world of life in which there is no matter (that is to say, no outside restriction) though there is all the reality and all the infinite variety which we think of in connection with the material world. That variety in the world never belonged to the world, but originated in the life, which expresses its variety in the world. The world of life is more, not less, than the world of matter, for the world of matter is only a limitation of, or rather a concentration in the world of life. So then, if we may use the simile, the very grains of sand on the shores of the ocean of life are awakened monads, glorious Buḍḍhas. What we call the world of matter is still there, but to these glorious beings it is part of the world of life, and presents no restrictions. All space-forms and all time-forms are there, but they present no restrictions.

Such full initiation, or the beginning of true life, is the aim of every one of us, and the object of every spiritual teacher is to bring us to that state. The Guru may be thought of as somewhat in the position of a parent. No parent gives birth to the life of the child, but only to the body into which he enters according to his karma. No teacher gives understanding to a pupil—if the child will not learn arithmetic he

will never know it, however learned the teacher may be. Similarly, the Teacher or Master cannot give life to the aspirant, who must grow by the exercise of his own powers. Since the Guru is not an ordinary man, but is an awakened monad or free life, the appearance of the Guru or Master is only his instrument for a limited purpose, though he uses it freely. Therefore the being who is seen by the pupil, the beautiful man with hair and eyes and mien about which a poetic pupil might rave, is not the Master himself, who wants us to come into his world. He can tell us that full life is to be won by effort (of will, love and thought), and he can show the most perfect expression in human form of the creative powers of life, but so doing he shows merely the work and not the life. But he wants the pupil to find the life.

The Masters' world is the world of life. The flawless music of a Master's life is the expression of his mastery, but we cannot know the Master by his music. The limbs of a race-horse are beautiful; they have become so because the life trying to run in the form of that animal has produced an expression of itself. Another horse could not develop such limbs for itself by admiring the exquisite limbs of a race-horse, but only by developing the life in the desire to run. And if the other horse went to the race-horse and said, "Please teach me, so that I may have beautiful legs like yours," the racer might well reply, "you had better forget the loveliness of legs, and put your whole heart into the desire and the effort to run well: beauty will come of itself, for it is only the expression of life."

Life unifies and co-ordinates wherever its touch falls; it is unity in diversity, which opens our eyes to the vision of life which is itself beauty. So Masters want no praise or personal devotion or obedience, except obedience to their never-failing advice that we seek to express the fullness of our

life through our own will, love and thought. As one of them wrote to Mr. Sinnett :

The fact is that to the last and supreme initiation every chela is left to his own device and counsel. We have to fight our own battles, and the familiar adage "the Adept *becomes*, he is not *made*," is true to the letter.

If one loves the Guru first and the life afterwards, one misses the reality, for he in a human form, even in an egoic form, is not an ideal, but may easily be made into an illusion.

Each one of us is exactly what he is, and it is from that point that he must evolve, and only in freedom can this be. Therefore, as a philosopher once wrote, all limitation is suicide. We have to do our work, even if it is the work of children. Sometimes when people ask why the Masters do not interfere when things go wrong, even when their names are dragged in, I think that the answer is : because these are the entertainments of children. Conditions may often be trying for some of us ; all the more reason for us to exercise understanding and love, all the more opportunity for the expression of our strength. I can realise that the Masters see benefit wherever people are trying to express the life, even though there be grave attendant defects. Let me take a crude and rather dreadful example—that of the practice of foot-binding in China. This was not done, as some have suggested, to keep women in subjection to men, but as many Chinese poets have explained, as an assertion of human superiority to earth, that women might not be gross and earthly like men, but delicate as a flower that sways lightly upon its slender stem. It was an attempt to express beauty and spirituality, somewhat similar to the old western custom of tight-lacing. However ignorant these things were, they were well-meant, and were therefore in their degree an expression of life. It was as if a stupid little horse wanted the beauty of the limbs of the race-horse, and thought he could produce it by external means. But more and more men

realise the power of the life—I will not say the life within. for that word “within” is a dangerous piece of jargon.

Errors go very far and very high. I have heard of people who love their fellow men, but who could say about certain religious ideas, “Yes, I know they are probably false, but they do good; they make people gentle and kind.” Such persons do not take into account the fact that truth, goodness and beauty cannot be separated—that the lack of any one of these places a shutter in front of the corresponding aspect of life. They are the foot-binders of the moral realm.

People also ask why the Masters do not show themselves more. It is surely because such showing is dangerous, and the chief danger is perhaps that of mistaken external devotion which we have already considered. Probably the next danger is that people seeing the Masters would make less effort, for two reasons—they would be discouraged by the sense of their own inferiority, and they would be satisfied without knowledge and achievement, saying, “The Master knows that everything is all right, so we need not worry. All is well with the world while They exist.” It is not well for mankind to come too near to genius and glory—even spiritual genius. He who speaks too well silences many. It is one of the disadvantages of the facility of modern travel that the genius imposes himself upon the world, and destroys the middle sort of talent; our pianist from Budapest or Poland makes music in the home ridiculous, and our printing presses have slain the village poets. Not so do the true Gurus blind us with their full radiance, or show their pictures in the same gallery with ours.

In one of the letters to Mr. Sinnett the Master said that they would never give satisfactory proof of their existence. If they did so, most people would cease to strive. It can only be given to those few who have already awakened themselves to such an extent, and have already had such a

vision of the importance of the life in themselves and others that nothing can check their efforts. To them the Master may be known as a man, as a wise and helpful friend, even as an instructor or teacher. But even in this the relationship has mostly an impersonal character, although the pupil may personalise his memory of such contacts.

There is a collective or brotherhood principle in knowledge and ideas, as there is to a large extent in material things. If two people happen to have the same idea it is the one same idea, not two ideas which are the same. A person who has so purified his life that it is not in a state of perpetual response to gross stimuli, and has so developed his understanding that he can grasp big ideas, is thereby more in tune than others are with the Masters. There is then a community of high thought. In connection with this principle the Master K. H. wrote to Mr. Sinnett :

For a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine, never allow the serenity of your mind to be disturbed during your hours of literary labors, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

Of course, in this case it was not the idea that Mr. Sinnett should announce his knowledge as from the Master, but that he should understand, from a depth of understanding which can be called their mind-plane because so few others have reached it. The thoughts of the Master might look very much like orders to those who are predisposed to regard them in that way, and who do not stop to reflect that understanding is not separate from the will, that clear knowledge impels action. An interesting instance of such mind-plane contact

was given by Dr. Besant in last January's THEOSOPHIST, in the Watch-Tower notes. She remarks that her Master, the Chohan Morya, sent her into Indian politics in 1877. This was about twelve years before she became a Theosophist or had any definite belief in Masters. Retrospectively she recognises the relationship which existed before she knew of it. It must not be assumed that she took the matter up merely because told to do so; the heart and the will leaped forth in harmony with the idea or understanding. If the intuition of our own will is not the spring of our action, the life is shut off or deadened down, and as our evolution is proportional to the amount of life in activity, orders from another are deadening. This puts contact with Gurus on a reasonable basis—each man must decide for himself what to do on all occasions, how to employ his time, where to give his sympathy, his money and his energy. If his decisions come out of the Masters' mind-plane they are still his own, though they contain fruits of divine friendship; and if they are from "governors of the world" he is of the "governors". And whether his mind is or is not evolved to that degree is entirely the result of his own effort, for it is produced like the limbs of a race-horse.

One cannot separate so-called Master and pupil into two entities, one of whom is directing the other; that is why it used so often to be said that one's own higher self was the Master. I do not like the expression "higher self," but it can certainly be said that anyone who can be his own higher self is thereby in contact with his Master. All true intuitions have to do with Masters, and conversely association with a Master's appearance or body on any plane on the part of anyone who was not yet himself his own higher self would be no contact with the Master, because he would not understand the Master. There is only one way to associate with a Master as a Master, and that is from "within" by our own

living power. I know a man who has been conscious of a Master (or thinks he has) for many years, who said that some time ago the Master had made himself specially clear as to visible form and then rebuked him, saying: "You must not make this distinction between us; what you do I do." That Master had been a teacher to him; their way of teaching is to help the pupil to grow into his subject, but this friend had wrongly got into the habit of regarding it as instruction from the outside.

Therefore the Gurus are like the sun. We need not worship the sun or request it to shine more and more, but we need to make use of the sunshine. In all this the example of children is an excellent guide, for they are not content to watch and admire their elders, but must at once start in and do for themselves that which has caught their imagination. They have not the psychology of a crowd which watches a football match or reads novels as a substitute for life. The orthodox Guru is too external a thing, like the orthodox God.

(The next article in this series will deal with Religion.)



THE PATH OF MAN

A PROSE POEM

By CHARLOTTE WEAVER, D.O.

AT last I sat before the feet of this great Adept, and asked of him the way which leads to Life. Here follows what he said to me . . .

"Know, seeker after universal Light, there is one Way, the Way of Truth—there is one Path—the Path of Man. The Path seeks out the Way. The Way was before the Path. The Way and Path are one. Yet the Path seeks ever for that self-becoming which shall make of it the Way. The Way remains the Way."

Then said I: "O thou teacher of omniscient riddles, explain for me the Way, that I may know the Path."

He answered me: "Find thou the meaning of the Path, O wanderer, then shalt thou know the Way."

Then from his presence, out I went. For many days I dwelt apart, and gave myself to meditation. Darkness fell upon me, followed by faint moonlight. Then once again I sought him out and at his kindly motioning sat upon the hill-grass which lay sloping to his feet.

"Thou hast returned."

"Yes, Master."

"Thou hast found the Way?" there were twinkles in his deep blue eyes.

I made no words of mouth and sound, but gave my answer to his understanding.

"As the perfect, unformed circle, O listener, was before commensurable dimensions, so was the Eternal Way before the Path. The circle which was dimensionless conceived the point which was without projection. Canst thou, the point, not know thyself, the Way? Go, dwell thou in a hut, my son—and come again to me."

Once more I went. For many weary moons I dwelt among mankind, and measured him; then, when my hearth was swept and all my house in readiness, I went again up that high hill which leads to wisdom.

"What doest thou see, O viewer of the universe—that thou dost ever hold thine eye in contemplation so?"

"A point, my Master, that by its wistful writhings attaineth to a line. A line, that, looking up, and yearning through the full length of its own self, achieveth surface—and a surface that becomes a cube."

"And is that truth?"

"O Master of the Wisdom—teach thou me."

"The line is false, for it createth form and form is not. Form is the Path. And, since the point which was in truth the very Way itself, nor could be separated from Itself, created form, a false premise, where-through it strove in darkness for those self-projections wherewithal it might obliterate this unreal space which caused its separation; strove, that at last it might attain by way of each successive permutation its final oneness with That wherewith it was in very truth inseparably One—the cube transforms itself eternally and without pause first into one and then another dimensional delusion; thus the whole markings of his permutations have become the Path which man has trod.

There is no perfect form, my son, except the One Un-form. It is the Way: It, Truth Eternal. Throughout all

time, that most pernicious of all dimensional delusions made by Man, does all form seek its own becoming with the One Un-form which all forms do continually approach, yet shall not, in time, become.

This is the Path, my son. He who treads thereon, nor ever looses his tuition, he shall, when time for him shall cease, discover that he *is* the Way."



"YE ARE GODS"

WOULD'ST thou be god-like ? Give, not seek ;
Desire no more to have and keep.
Things once attained soon lose their worth,
But not their power to bind to earth.

God never seeketh to attain ;
He needeth nothing more to gain.
For us who in Him live and yearn,
He builds His worlds—that we may learn.

MARY K. NEFF

THE GROWTH AND DEVELOPMENT OF MODERN ART

By PAULINE HARPER-MOLL

(Concluded from p. 374)

IN the middle of the nineteenth century art had lost its inspiration, and become rigid, tired, exhausted, unreal. In desperation artists tried to revive the past. They made rules and regulations attempting artificially to continue on the old lines. Only certain subjects were considered worthy of high art. Art thus became a thing apart from life—an artificiality! Religious and historical subjects were chosen and approved. The public mistook this for artistic merit. The subject-matter was taken for art, and the beholder, who enjoyed having his sentiments aroused, took his ordinary emotions for æsthetic ones. As the said artists went to the past for their subject-matter, they retold the old Greek and Roman tales, copied old ruins, and reconstructed old Greek and Roman towns and temples. Such works were very popular with the public, who admired pictures portraying to them a romantic age. In fact romance was playing a great part. The influence of vague Victorian sentiment about the realities of life had its reaction later in moulding the present movement. As we have seen, certain subjects were popular, such as copies of the art of the Italian Renaissance, scenes from mythology and antiquity—the past but not the present.

Apart from portraits it was not considered art to represent people in their ordinary everyday clothes, nor was it considered art to paint an ordinary landscape, though one of which the public, and probably the artist also, knew nothing was welcomed. There was a great fear of realism in art, due to the artificiality of the times, which tried to give a coat of whitewash to what it did not wish to see.

As time went on this condition of affairs began to cause discussion. It was felt that all was not well, and thinkers came to the conclusion that times had changed, that the outlook on life had changed, and that art was not truly expressing life as it was known. Two camps thus grew up, those who wanted to find fresh fields to conquer, and those, especially in France, who wanted to continue the academical style. At this time a painter appeared on the scene called Manet. This painter painted people in their ordinary everyday clothes. He was doing no new thing, as it had been done by artists of the Classical Renaissance, but people often imagine that fancy dress is art, while the dress of the day is not. The glamor shed by the past they mistake for artistic beauty.

Manet painted with an entirely different palette. He no longer painted light versus shade. He painted both the light and the shade full of colors. He brought sunshine into the canvas. He placed his tones together without smoothing one into the other or joining them with half-tones. Whereas shade in the past had been of one color, he made his shadows of many colors of appropriate tone. The public had become used to lifeless painting. It had not been taught to see color, but only light and shade. At first these paintings appeared to be all color. The difference between light and shade was not recognised. It was seen as a debauch of color.

Manet thus went completely against the etiquette of art to the horror of his compatriots. One can imagine what people thought of him. This eccentric was not

recognised as a pioneer, but only as a vulgar realist. There gathered round him four young men : Monet, Renoir, Bazille and Sisley, and a young lady, Berthe Morisot. Manet was not a teacher; he did not found a school, but he served as a centre for the group, whom he inspired and encouraged. These artists admired Manet enormously. They too began to paint in bright, clear colors like him, and to paint out-of-doors. In a few years the new group had realised themselves and reached their full development, chiefly along these two lines. Painting in the open had already been done by a few artists, though it was not the custom. Constable was one of the exceptions; it is recorded that critics of his time complained that he painted trees green instead of brown. The usual method was to do small sketches in the open, and then make use of them for large easel pictures in the studio. The Impressionists, as the new school came to be called, painted direct from nature and finished the picture in the open. Naturally the range of tone altered immediately and the joy of color was revelled in and thoroughly explored. It was realised, for instance, that shadows are not always brown or grey—that the shade of snow is blue, the shadows under trees perhaps purple or of various hues, and so a whole new realm was uncovered.

As time went on there was no longer the same opposition. This style of painting was taken as a matter of course and the public got accustomed to it, as the younger painters, growing up with it, naturally used the same bright palette, which thus became the custom.

When we look at the early impressionist paintings, it is difficult to see what could have so upset the public. They were to be even more shocked by the advent of a new painter called Cézanne.

Cézanne started his career among the impressionists. He learnt from them all they had to teach, and then came to

the conclusion that their work was slight and not durable. He himself was interested in ordinary everyday things. Romantic pictures were soon discarded for still-life, landscape, heads, portraits and simple compositions. His range of color was strong and virile. He was a real painter—a painter's painter. He painted with paint and did not draw with it. He was one of the very few who valued pigment for its own sake. His great object in life was to realise. This was his great obsession—to realise deeper and deeper; to identify himself with his object and to convey his discovery on canvas. He had a habit of putting aside his work, hoping that one day he would have more to say about it, that he would be able to carry it still further. Every picture he looked upon as unfinished, always feeling that he had not yet said the last word. He felt there was more to be known than he could cognise with his brain.

He did not cover his canvases evenly with paint as was customary. In parts he might build up, in others he even left bare patches, if he considered no paint was needed on that spot. He never painted to please the public, and he painted all his life, in spite of the terrible way in which he was treated. In fact he was so bitterly abused and looked upon with such horror that he decided never to exhibit again. Nor did he, with one exception. Supplied with sufficient means, he continued his vocation, having little other interest.

He tried not to convey his impressions in detail, but his ideas as a whole, directly, strongly. He solidified the Impressionists as it were into something solid, strong and durable, without losing their charm. He was interested in different planes in the juxtaposition of color, in modelling. His still-life is as important as a portrait. He painted with great care, for he had a horror of facility. He put his whole life into his brush, and painted from early morning to late at night; when not occupied he seems to have been wondering

what the weather would be like next day. He always hoped it would be grey!

The great artist continued his way understood by a very few, in fact by only a small handful of artists and connoisseurs, who at once recognised his genius and ranked him as a master. The public continued to look on him askance as a revolutionary. They never realised that in reality he was just an ordinary conservative bourgeois, who led a very worthy respectable life. He died in 1906.

The effect of Negro art on the modern movement might be here noted, as it had an influence on Cézanne and the pioneers. They suddenly contacted a pure primitive art and appreciated its value. Some 20 years ago artists in Paris discovered its real merit. They began picking up odd examples in curiosity shops. In this way a demand was created; more was discovered in Africa and sent to Europe. Perhaps this art is best in basketwork and textiles, as these do not need a high technic. The sculptures have taste, quality and beauty; they are virile and carved with love. Of course they do not stand for great works of art but they are original and the result of creative imagination. This unconscious art naturally declined with the advent of commercial art from the west. Negro art therefore revealed and made more realistic to Cézanne and the pioneers of the nineteenth century the value of simplicity.

Since Cézanne launched the present movement many branches have been explored; some have proved unfertile, others are still in process of exploration. Some of the chief classes of contemporary art are Neo-impressionism, Futurism and Cubism.

Neo-impressionism or Pointillism is an off-shoot of Impressionism, wherein the pigment is placed on the canvas in small dots evenly distributed all over. The color is put on pure. For instance, a sky may be blue, but when we look

into it, we find that the artist has painted it with spots of green, blue, yellow, pink, etc., which all merge into the dominating color, as one steps back from the picture. This method gives a kind of sparkle, a great vitality; there have been some beautiful paintings executed in this manner. Pissaro was one of its pioneers, also Seurat and others contributed many works. However, this line seems to be exhausted and has had its day.

Futurist art is chiefly supported by the Italians. It often tries to express movement, or a series of movements, at one and the same moment. There is the well-known picture of the little dog with several successive movements of legs and wagging tail, so that four legs take the place of each one. The feeling of movement is vividly conveyed, but it is too unnatural a manner of communicating it. It is like an attempt to fix the cinema, or the past, present and future as one. This way of experimenting with time has not proved to be satisfactory.

The early Italians and the Rājput and Moghul painters tried to do the same thing by a series of events all woven together to make one picture; theirs was an entirely different method and their ingenious attempts were successful.

Cubism is another branch of modern art. It is a natural reaction from Impressionism, but which does not seem either to be leading anywhere. Cubism is too abstract to be a great movement. The public is quite interested in Cubism. They seem to think it is true modern art. They are intrigued by these puzzle pictures and are alternately amused or disgusted. They judge modern art by them, not understanding it in the least. Cubism is in fact on a par with the times, and its vision may be illumined by psycho-analysis. It is the reflection of objects, which interest the artist and with which he is concerned. Many painters take it up for a time. Picasso, a Spaniard and its greatest leader, produced some very

interesting pieces. He is a true artist, sincere and honest in his work; none of his followers have over-reached him, though many have taken their inspiration from him. It is only very occasionally that he now produces Cubist pictures.

There are other minor branches of modern art that need not be studied here. The important thing is that we should distinguish, select and follow the true current amid all the material that is being produced and thrown on the market. So immense is the output that the lesser artist is not only tempted to, but does shout from the canvas: "Here am I! look at me! buy me!"

As we walk through some exhibitions, where in the west the individual wants to be better than his neighbor, and strenuously asserts the fact from the walls, we have to use our discrimination, and threading our way through the maze carefully follow the main stream, which still continues in spite of everything.

One of the chief objects of modern artists is to draw out the salient points of their subject, and leave out or barely indicate the non-essentials. They want to realise the objects represented. They do not want to copy, but to convey to canvas their impression, what they think about it, what in it appeals to them. If it is the roundness of an arm or the shape of a head they may accentuate this and not accent some other feature which might perhaps appeal to someone else. The artist is not painting what appeals to you or me, but what appeals to him, and if he is a true artist it is worth while trying to understand what he is driving at. If you look at someone your impression of that person is not detailed. You do not carry away an exact copy of the person in your mind. The picture in your mind will be one in which certain lines and forms are clear. These have impressed you or appealed to you, the rest is hazy. Perhaps this is more of a sixth

subrace understanding, an intuitional grasp of certain characteristics, which the artist can only convey by leaving out what for him is at the moment not so important; a simplification of things; a statement of the things that matter and a leaving out of the things that are not essential.

An art in this state is a primitive art, and a new movement is necessarily in a primitive state. Once we grasp this and look at it from this point of view we can compare the modern movement with early Christian art. A movement has certainly begun, but whether it will develop to anything great remains to be seen. With our knowledge of the Coming of the great World-Teacher, and knowing how tremendous will be the spiritual outpouring, it seems probable that this force will inspire the existing form of art, and lead it to a great maturity even as the spiritual power of Christianity inspired art from the first to the nineteenth centuries.



In the case of the great artist, as with the great man in any other sphere, Nobility Obliges.

He must work for evolution.

He must work for the deeper happiness of men's souls.

He must work for men's peace of heart and harmony.

And, in devotion to the greatest Art, he cannot fail to do this.

For all great art is founded on repose.

REGINALD POLE

THE NIGHT

By DR. ANNA KAMENSKY

The summits sleep in the darkness of the night.—GOETHE.

THE night has come and darkness has enwrapped the earth. The fields, the woods, the lakes, the villages, all have disappeared. Even the mountains are veiled. The men, the beasts, the flowers are asleep. It seems as if the world has plunged down into a deep ocean and that life has ceased to be. The golden domes of the temples are no more to be seen and there is no sound of their bells. The earth sleeps; the birds and the trees slumber quietly. But the wise do not sleep. They gather in the invisible world and they pray for the sleeping Kingdom. "When ordinary men are asleep, it is the time of waking for the sages," says the *Bhagavad-Gītā* . . .

The stars have appeared and illumine the snowy tops of the mountains. From their summits the light streams over the earth. The stars are sparkling in the seas and in the lakes and the sky is reflected in the waters of the earth like an immense dim golden cup of light. Angels are standing on the summits and sing the ancient Psalm :

Night has come and darkness has enwrapped the earth. But Thy Light, Lord, is shining above me and I shall walk through darkness in security.

The wise hear the song of the angels and a celestial vision opens before them; they see the Holy City plunged in the Lake of Nirvāṇa and they hear the bells which accompany the celestial song. The angels who stand on the summits

shine like lightning. They sing: "The Dawn is near, the Dawn of resurrection for the whole world." And from them a fierce wind is blowing and all Nature is awed. The trees and the rivers bow. And men see in their dreams fiery signs, and tremble, for they feel that the hour of trial has come and that they will not be able to endure it, if they do not become more than men. The world is thrilled. All beings tremble with awe and joy. And the air is full of strange harmonies. And the angels who stand on the summits, shine like lightning . . .

* * * * *

The stars shine brightly in the sky. Trees and plants are happy. The majesty of the Divine Night has permeated the world. The celestial song has ceased. The angels have left the heights and have stepped down into the valley, and the sages who wake when other men sleep come to meet them. And on each summit where an angel stood, the heavenly fire shines like lightning and streams in waves of light over the sleeping valley.

"O world awake, the Dawn is near, the hour has come, the Lord is with us!" . . .

The stars shine bright and serene in the sky of the ages. And the snowy summits are vivid as lightning in the night.



FORGIVEN

By HELEN M. MANN

THE Church was still with that stillness found only in holy places. A divine spirit lingered in it and the powerful vibrations stirred an echoing something deep within me.

The altar candles were lighted as I sat there, but I barely noticed. The organ lulled my senses, and the chanting seemed to come from far away as though I heard the past.

The church was new, but the Californian Mission architecture spake with loving thought of bye-gone days. The wooden benches, the tiled floor, the beams overhead and even the offering of flowers before the altar, were all a memory of the past, as though some Mission Father had come back to a world still calling for his help.

As I followed the service, turning the pages absently, I too seemed a part of that past. The words before me were new, but perhaps the thought expressed had touched a hidden spring of memory. Or maybe a familiar ring in the young priest's voice had sent me back through space and time.

"We believe that God is Love, and Power and Truth and Light; that perfect justice rules the world, that all His sons shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, and peace forever more."

The chanting ceased, the present faded suddenly into the past, and I thought I heard a cry ring through the air and the people rise or stir restlessly.

Then the priest's voice saying: "Wait my children, stay within the holy walls of God's Temple." Mutterings arose on every side, some in the Spanish tongue, others came from Indian throats outside.

"But Father," I heard myself saying in that long ago which I seemed suddenly to be re-living, "we must defend the church."

"And how would you defend the Lord of Love, my son?"

I lowered my head but still my pulses beat fast and I was impatient to go out and meet the Red-Skins with their own weapons. It was well enough for the good Father to pray, but for me, I needed action.

What use to raise the cross before those savages? They needed bullets. My hand went impulsively to my gun but Father Palmino raised his hand.

"Let us pray," he said, and looked at me significantly.

We were kneeling thus when the shots grew louder, an arrow whizzed through the open window, and at the same time an Indian dropped to the patio ground from the Mission wall which he had scaled.

It was too much for me. That ground was sacred. No place for such as he. My gun was in my impatient hands at last and I hurdled over a kneeling figure beside me, nor did I turn when Father Palmino called after me. I was doing the Lord's work in my own way.

A flare shot from my gun accompanied by the awful noise those ancient fire-arms made. Then a hand touched my arm, but it was too late.

"You have killed one of God's children in the shadow of His church." "But Father, he came here to kill."

"Yes my son, it is true, but he had not found the love of God and man. You should have taught him, not killed him."

My act brought forth a volley of arrows from the Indians, so it became necessary for the soldiers to come to our aid. Attempts were made to fire the building. Some of our good people were killed. Then Father Palmino was hit by a flying flint and fell at my feet.

"Oh Father, forgive me," I begged. But he could not speak, and two monks hurried to him and carried his body inside.

Wild with anguish at the havoc I had caused, I dropped my gun, grabbed a cross, and rushed through the garden, through the nearest door and out to the fighting savages, crying as I went: "In the name of God, let there be peace."

None understood my words, but all knew the meaning of an unarmed man who held aloft the symbol of the holy men who gave them food and help.

I went from one to another begging them to heed my cry. They muttered sullenly and their ugly painted faces scowled at me, but I worked on, eagerly, feverishly, as though the Father's spirit were behind me, urging me on. I thought him only injured and I wanted to atone as best I could, and give him quiet if possible.

There were but a handful of Indians and it may be that the soldiers, outnumbering them as they did, convinced them of the

futility of further warfare. Be that as it may, at any rate they withdrew, but not without an occasional arrow sent in our direction.

"Praise be to God," I cried fervently, raising the cross high above my head. Then I felt an intense pain in my chest. The arm holding the cross descended rapidly to my side and the world grew dark.

* * * * *

I smelt strong odors. The Indian camp fires perhaps, or no, incense from the Mission. A low chanting was in my ears. A gong. Ah yes, the Mission bell calling the faithful to prayer. I was dazed and did not know where I was. Then I thought Father Palmino spoke. His voice was firm and sure. All my old love for him returned.

"Father," I breathed, opening my eyes slowly, "Father have you forgiven me?"

I sat up startled. The Spanish shawls, the Indian lads and maidens, the soldiers. Where were they? Why was everything so changed? and yet the same but more peaceful perhaps? Where was I?

I closed my eyes again and tried to think. The good Father's voice came again. There seemed no mistake. Assuredly it was his voice, but stronger now as though a new knowledge, a new power pervaded him:

"As this incense rises before Thee O Lord, so let our prayers be set forth in Thy sight."

So that was the incense I had smelt! That much became clear. It came from the altar of a twentieth-century church. I knew then that I had either slept, or had gone back in consciousness to the past, and I looked with eagerness at the officiating priest of this modern Californian church.

His stature had changed, and his face, but the same love and peace radiated from this man who was so like Father Palmino, and in some way reflected itself in the voice. Then it was the voice I remembered, its strange quality. Was this man Father Palmino? I asked myself.

The congregation knelt, and I with them. "Oh Father," I breathed softly once more, and unconsciously there was a hope and longing in my voice, for I was profoundly stirred by the revelation, "Father Palmino, do you forgive me?"

I raised my eyes to him. He turned at this moment, and seemed to look straight into my eyes as he raised his hand in blessing and said:

"May the Lord enkindle within us the fire of His love and the flame of everlasting charity."

THE BLACK MAGICIAN¹

By MORLEY STEYNOR

A GREATER danger to humanity
Than ever in the past, since now he works
Under the name of "Science," and prescribes
Most deadly drugs in place of "magic" herbs.
Still obstinately holds that serums serve
To cure disease; believes in vaccines—squirts
A filthy pus, drawn from disease itself
Into the blood stream of a healthy child,
Which leads to many horrors, and at times
Even to death itself from tetanus;
And this lest, later, it develop pox!²
Thus *predisposing* it to many ills
And every passing ailment, much of which
The child had safely weathered, till to-day—
Thanks to this tragic blundering—to-day
'Tis one long wail from sick humanity!
Then in his mental blindness he believes
That vivisection serves some purpose—helps
To further knowledge, whereas cruelty
But blights and warps the intellect, and proves
Bitter in harvest, *bearing its own curse*.
Thus blind to Evolution which still seeks
To raise from brute to superman, he blames
All purer régimes: advocates more meat
And poisonous extracts from decaying flesh
(Rich fertilisers for the cancer root)

¹ Nine tenths of the medicine which is taught in the universities is nothing but a sequel of *witchcraft*. Dr. Lorinser, M.D. *Il y a cette foule croissante de produits microbiens atténués, de toxines, de poisons cadavériques, d'extraits organiques que l'on injecte maintenant à foison sous les noms de vaccins, sérums et extraits opothérapiques. Nous touchons ici à la vraie magie noire renouvelée des sorciers et scientifiquement organisée* From *Médecine Blanche et Médecine Noire*, by Dr. Paul Carton.

[There is an ever-increasing number of diluted microbic products, of toxins, of cadaveric poisons, of organic extracts which are now generally used for injections under the name of vaccine, serum and animal extracts. Here we return to the real black magic of sorcerers, scientifically organised.]

² Vested interests, backed by shameless propaganda, take good care that this monstrous superstition is kept alive in the minds of a heedless and credulous public.

Which fill men's veins with lust and love of blood,
And breed that deadly thirst for alcohol.¹

How, then, shall war and rapine ever cease
Whilst strife and lust for blood are *bred* in us!
Yet still more harmful that flesh-food for boys
Stirs up their passions prematurely, fills
Their minds with unclean thoughts, and leads to waste
Of their creative energy—the cause
(Ah, would that men could grasp this truth!) the cause
Of all the secret immorality
Of school and college, and the deadly crop
Of ills and sufferings in later life.
And when the pioneer—you know these men,
The ones who clear the forests, blaze the trails,
And sweep the superstitions from men's minds—
'Twas once the rack or faggot for them; now—
The gods be thanked for some small progress here,
Some land reclaimed from bog and quagmire!—now
'Tis merely ridicule they have to face,
And bitter jokes and gibes at “silly stunts.”
Thus when the pioneer now seeks to show
With proof and logic irrefutable,
That Man's true food is pure and free from blood,²
Our black magician is the first to cry
“Crank! faddist!”

Two paths lie open. Men must choose. The one—
A narrow one maybe—leads to the light,
The other to perdition. Man must choose.
But first—ere intellect can freely judge,
And see life's problems in the light of heaven—
It must be franchised from this curse of blood!
No other way is possible. 'Tis blood
That clouds all issues, stultifies the mind,

¹ Alcoholism is the direct result of eating flesh—a stimulating, inflammatory and nutritive food. In homes for inebriates, cures can be effected only by eliminating all flesh foods from the diet. Close the butchers' shops, and the saloons would close themselves. The realisation of this simple truth would quickly solve the Prohibition problem in the United States and elsewhere.

² In no single respect does man resemble the carnivora. Both phylogeny and comparative anatomy prove that he is a frugivorous animal. He has all the physical, instinctive and physiological characteristics by the conformation of his teeth, his digestive tube, his hands and his nails. Thus says Dr. Paul Carton: *La synthèse de toutes les preuves biologiques, anatomiques (comparées), cliniques, morales et bibliques, c'est-à-dire scientifiques, philosophiques et religieuses démontre avec une rare concordance d'opinion que le régime naturel et normal de l'homme est le régime non cadavérique des frugivores, c'est-à-dire végétarien.*

[Synthesising all the biological, anatomic, clinical, moral and bi-scriptural proofs, that is: scientific, philosophical and religious, they demonstrate with a rare accord that the natural and normal diet of man is the non-corpse-eating one of the frugivores, that is: vegetarian.]

Shutting it off from Inspiration's source,
 And robbing it off Intuition's power,
 It makes Man's reason blind and fatuous,
 So that his imbecility appears
 As heaven-sent wisdom, whilst the truer way
 Is seen as madness to his purblind eyes;
 For from a tainted and corrupted blood
 Springs tainted and corrupted intellect.
 This is the retribution from the gods.
 The *penal blindness* that accompanies
 Man's cruelty to sentient animals—
 The wholesale butchery for so-called "sport!"
 (So loved by Western aristocracies)
 The vivisection horrors, tortures, cries
 To heaven for pity from defenceless ones!
 The cattle-ship, the cattle-truck, the pen,
 The soul-degrading slaughter-house—all this
Brings its own Nemesis as certainly
As that compassion would enfranchise us
From all the major ills we now endure.

CORRESPONDENCE

DEAR EDITOR,

I have noticed Mrs. Jinarājadāsa's letter in the June THEOSOPHIST, and I heartily agree with her that a friendly talk on the events which have happened in our Society, and its present state, can only do good and help to clear the air. The points on which I differ from her are those in which she expresses certain apprehensions and fears that the L.C.C. is exerting too great an influence in the T. S. and keeping out earnest seekers after Truth, etc., etc.

Well, one cannot easily dogmatize as to why people do not more readily join our Society. It always has been one of my greatest puzzles since first I saw the Light myself. After joining the Society I have tried my hand at propaganda work on all suitable occasions, and in no case whatever has the L. C. C. ever been mentioned to me as a stumbling block for holding off would-be members. Amongst my old friends and acquaintances, the chief accusation against Theosophy is that we do not give the right place to the Christ of the Gospels and that the claims some of us make for the World Teacher are almost blasphemous. Our Theosophical conception of the Christ does not appeal to them; many are afraid of it.

The tentative suggestion made by Mrs. Jinarājadāsa that the T. S. chief officials should not be officially associated with any sects, creeds or dogmatic cults would immediately create a dogma in the rules of the Society and defeat one of its most treasured

objects. I believe that the officials of the L. C. C. (with rare exceptions), from the presiding bishops downwards, are first and foremost Theosophists, and Churchmen afterwards. If the necessity arose for them to sacrifice either Theosophy or the Church, the latter would go without hesitation.

Many of us joined the L.C.C. a few years ago, not because we had a special liking for Ritual, but on the recommendation of our teachers and to take part in the Great Work in whatever form it was presented to us. In the meantime, experience has taught us the real value of Ritual, its vitalizing force in raising consciousness to a high degree and making, in many instances, that conscious contact with the Deva evolution which Theosophy teaches us to be of great importance for speeding up the evolutionary process. Above all, well executed Ritual, even when the awareness of the "unseen" forces is absent, from the purely physical and emotional point of view is one of the most effective antidotes for that dangerous attitude of which Mrs. J. wisely warns us, *i.e.*, "dreamily drifting," and there is a saying somewhere that "Ceremonies are a purifying process for the benefit of the world to counteract the thoughts of selfishness engendered by average life". Surely, rightly understood, it is all part of Divine Wisdom—Theosophy—in one of its many aspects. To exclude its official votaries from holding office in our T.S. Lodges would not only be unfair but unwise, because it might prevent the best or only man in a given district from carrying on Theosophical Lodge work, which we are all anxious to promote, and instead of curing evils of which Mrs. J. is afraid, it would accentuate them.

We all know that during recent years events of importance have closely followed each other in our Society, and the shakings and gruellings in connection with these—individually and collectively—have left us somewhat exhausted, a natural state of affairs which ought not worry us unduly. In trying to view these happenings broadly, what do they reveal? That they are but the natural sequence to the spirit of the Age—*Zeitgeist*—and also Krishnaji's teaching. The old forms are breaking up, whilst the keynotes of the New Age are being sounded, and the seeming contradictions and upheavals in ourselves and our society, and the world at large, are a part of the breaking-up process. There is no cause for pessimism; the wonder is that we find ourselves as well as we are and that cheerfulness and steadiness are still in evidence. This speaks well for our philosophy and the teaching we have received.

For many of us there does seem *one* difficulty after the events, and that is, to know exactly what should be our next and definite step. We are waiting for a lead. Will this be given, or must we learn to tread the lonely path and find our own way?

Birmingham (England)

Sincerely yours,

June 28th, 1929

E. W. BOHLE

WORLD PEACE UNION

THEOSOPHICAL ORDER OF SERVICE

WORLD PEACE WEEK

November 4th to 11th, 1928

IN 1928 the World Peace Union inaugurated an International Peace Week for the first time in the world's history.

The Union tried to get the co-operation of Governments, Religious Bodies, Societies and individuals of every country, race, color and sex, to unite in an effort towards the establishment of World Peace, leaving them free to organise the Week in their individual ways. The effort culminated in a strong thought of Peace, or prayer to God, at exactly 11 o'clock on the 11th day of the 11th month.

It was at this time that the World War ceased, and in many countries it is observed for two minutes in complete stillness, to commemorate the event. All work and traffic is suspended—fliers in the air stop their engines, miners in the bowels of the earth cease work, and people in the streets stand still in meditation as the clocks strike 11 a.m. Crowds throng the churches and the streets so that they may unite in the spontaneous effort to sink all differences in that supreme moment.

The World Peace Union felt that such a time provided a fitting opportunity for pouring into this pool of silence a constructive thought of World Peace.

Many desired a prayer to the Deity who is the God of all nations, which could be universally adopted, and so the following was offered to those to whom it appealed:

“O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies and to love Thee in them. So shall Thy Peace spread over our world and Thy Will be done on Earth as it is done in Heaven.”

Out of the 43 countries who took part in World Peace Week, 31 have reported up to date and the following is a brief account of some of their activities:

In three countries the World Peace Union received Government recognition, *viz.*, Mexico, Cuba and Portugal. Several other countries gave official help.

MEXICO.—At our representative's petition, the President, through the Department of the Interior and the Federal District Government, ordered the police to stop the traffic for the Two Minutes' Silence. For the first time the chief authorities in 10 or more States also co-operated enthusiastically.

CUBA.—At our representative's petition, the City Government officially ordered the observance of the Two Minutes' Silence and all the street cars were stopped.

PORTUGAL.—At our representative's petition, the Great Silence was ordered by the Minister of War to be officially observed for the first time, and it was commenced in Lisbon by the firing of a gun and terminated by 21 shots. The ex-President of the Portuguese Republic, the much respected Dr. Antonio José de Almeida, wrote to the World Peace Union a letter for publication as a leading article in the national newspapers.

U.S.A.—At our representative's petition, the Governor of Oklahoma State issued a proclamation to two and a half million people, urging the use of the power of thought in the interests of peace during the Great Silence. There was so much co-operation in the States that our representative writes that he is unable to make a complete report, but that Oklahoma may be taken as one instance of what was achieved.

NORWAY.—All the Norwegian Peace Societies officially adopted the idea of World Peace Week when approached by our representative, and it was successfully carried out throughout the country.

SWEDEN.—In this country 36 groups organised the work, under our representative, with such marked enthusiasm and success that all the Peace Societies met in Committee in Stockholm afterwards, and passed a resolution to make November 11th "World Peace Day". All the international representatives present promised to urge its acceptance. A further resolution was passed that the idea should be brought up for discussion at the International Convention on Modern Methods of Warfare and the Protection of Civil Populations, at Frankfort-on-Main, January 4th to 6th, arranged by the Women's International League of Peace and Freedom.

PHILLIPINE ISLANDS.—The bells of the Roman Catholic Cathedral pealed at 11 a.m. on November 11th to announce the Silence for the first time. This was due to our representative's suggestion.

Other successful work of a varied nature has been carried out over the world, individuals as well as societies and organisations having been asked to help.

Great assistance was given by ministers of religion who in many countries observed the Silence for the first time.

In many countries valuable help was given by magistrates, Freemasons, Scouts, by poets and writers, by musicians, shopkeepers and others. Various Peace-societies, temperance societies, youth movements, rotary clubs, guilds, leagues of all kinds co-operated heartily.

Processions took place in Mexico and in Geneva. Several countries report public lectures, which were broadcasted. The Press gave invaluable help throughout the world. In some countries special "talks" were sent to the schools, the teachers speaking to the children on Peace.¹

GENEVA PEACE WEEK.—In *Geneva*, the international hub of the world, such a fine Peace Week was organised by the World Peace Union that special reference is made to it in this report.

Each day a different subject was taken as the keynote treated in every case from the standpoint of Peace. Many distinguished people co-operated, each contributing their individual point of view, and the World Peace Union is now a recognised and honored organisation, as the result of the efforts of our representative, Mme. Kamensky.

Throughout this splendid week of activities all the meetings were crowded and the Press gave reports daily. Many other towns did equally good work.

The World Peace Union in 1928 became a member of the International Peace Bureau.

It sent representatives by invitation to several important International Conferences, including one in Warsaw in June, organised by the International Peace Bureau, one at the Hague in August, and to the Conference on Modern Methods of War at Frankfort-on-Main in January, 1929.

Many millions of people have united with us in World Peace Week and as International Secretary of the World Peace Union I wish to thank all the workers for the splendid results accomplished. Truly, "blessed are the peacemakers, for they shall be called the children of God."

M. B. SANDERS,

International Peace Secretary,

World Peace Union

(Further copies of this report and other literature can be obtained from the Secretary, World Peace Union, 7, Hobart Place, London, S.W.1.)

¹ Details, given in the report have been omitted here and a resume given in the above par : See also THE THEOSOPHIST, November, 1928. (Asst. Ed.)

THE THEOSOPHICAL FIELD

THE correspondent of the Dutch daily, *De Rotterdammer*, gives a very sympathetic report of the International Theosophical Congress at Budapest, Hungary. He writes that the Hungarian Government proved a hospitable as well as an interested host, notwithstanding the fact that the Roman Catholic Church and, consequently, many authorities have no friendly feeling towards the movement.

Dr. Besant's candidly expressed opinion that Hungary had been treated unjustly after the declaration of Peace had pleased Hungarians, who also consider that the world-wide influence of the international organisation of the Theosophical Society may be of use to the country.

However this may be, the Hungarian government certainly gave of its best at Budapest. The surroundings were beautiful and all the buildings at the disposal of the Congress conveniently near to each other. The Government arranged a garden *fête*, at which Gypsies were the musicians, the special attraction being the *taroqato*, a kind of hunting horn, a typical Hungarian instrument, not often heard now-a-days.

Dr. Besant was the centre of attraction. In her opening address she admonished the leaders of Theosophical Lodges to tell their new members that they must not believe things because they had been said by Madame Blavatsky, Bishop Leadbeater or herself. "It means treason to the teachings of Madame Blavatsky to accept authority in matters of belief. Each must think for himself and find his own way. There must be freedom of thought. There has been latterly an inclination in our Society towards orthodoxy. That should not be. Each must have courage to state his own convictions; no one should be afraid to make mistakes, one learns through mistakes." The correspondent continues: "Dr. Besant certainly is imposing—one almost felt pity when an old lady, somewhat bent, hesitatingly got up, and began to speak—searching for words. But how different becomes

the impression when once she has found the line of thought. Without pathos, on the contrary at times with humor, she states clearly and definitely what she intends to say. She—a woman of 82 years—stands speaking for 45 minutes, composedly and completely at rest without showing any trace of tiredness. Then quietly, with a friendly smile she leaves the platform without any pose.”

* * * * *

We take the following from the reports received of Mr. Jinarājādāsa's visit to some of the countries in South America during the last three months of 1928.

His long-promised visit had been looked forward to with great expectation by the members of the T.S. in S. America. Much work had been done previous to his arrival, the press was interested and sympathetic in its reports, great publicity had been given to Mr. Jinarājādāsa's projected lectures so that private as well as public meetings were well attended. Mr. Jinarājādāsa arrived at Rio de Janeiro on October 10th, the first public lecture was on "The Idealism of Theosophy," the lecturer spoke in Italian, the public listening with interest. On the 29th the second public lecture on "True and False Yoga" was read by him in Portuguese; the Hall, holding well over 1,500 people, proved too small; the third public lecture dealt with the teachings of Mr. Krishnamurti, the Hall again proving too small; this address was broadcasted.

He came into closer touch with the members as well as with others through the many smaller and more private meetings and talks which he gave, through his many visits to places and centres of interest, and to private individuals. Among the latter we notice a visit to Dr. Octavio Mangabeiro, the Minister for Foreign Affairs; among the former a visit to the Protestant Missionary Centre where all the priests belonging to the different churches in Rio de Janeiro, were present. Mr. Jinarājādāsa spoke to them in Italian remarking that often the teaching of Jesus the Nazarene, an Oriental, was better understood in the East than in the West. At the conclusion of this address a resolution was passed as to the desirability of a brotherhood of religions.

During his stay at Rio shorter visits were paid to the island of Paqueta, to Nichtheroy and to Bello Horizonte; at the latter a public lecture was given which was well attended. The last days at Rio were taken up by the 4th public lecture on: "The Gods in Chains," by attendance at private meetings, concerts, etc., and by special meetings in honor of November the 17th, our T.S. Anniversary.

Sao Paulo was the next state to be visited, Mr. Jinarājādāsa arrived on the 18th November and left on December 4th. The members of the two Lodges of the City of San Paulo had well prepared the way for their visitor; a number of meetings and conferences for members took place, five public lectures were given, these were very well attended, the hall often proving too small. Mr. Mesquito, the General Secretary of Sao Paulo, writes that the Broadcasting Society, the Press, as well as the public have given them staunch support. The members of The Round Table, and Boy Scouts at the Itaquera Village were given special addresses. Other towns visited were: Santos which had two public lectures, Sao Carlos had one public meeting, attendance about one thousand from the town and neighbourhood; a Theosophical Lodge was founded here, and called Humanity Lodge; the next visit was to Campinas where Mr. Jinarājādāsa addressed the public in Spanish.

The next State to be visited was Uruguay, our traveller arrived on December the 7th at Montevideo, welcomed by many T. S. members and numerous reporters. Four public lectures were given during the ten days' visit, these lectures were read by the lecturer in Spanish and have been published by the Uruguay National Society. The Minister of Public Instruction introduced Mr. Jinarājādāsa to the public at the first lecture.

"The Council of Public Teaching" attended the lecture on Theosophy and Education; University lecturers and students seemed much interested in the new points of view presented to them and as the General Secretary for Uruguay, Mr. Adolfo Castell, writes: "numerous were the interviews which Mr. Jinarājādāsa had with people of significance in our State."

All the reports are full of enthusiasm about the visit; about the impression left by the spoken word and the personal intercourse with Mr. Jinarājādāsa.

We hear from a private letter that Mr. Jinarājādāsa was in Costa Rica on May 16th; thence he went to Honduras, Salvador, Guatemala by launches, trains and motors!

"The National Society of Central America was formed on May 12th. The Headquarters to be at Costa Rica, but it is composed of the branches in Costa Rica, Nicaragua, San Salvador, Guatemala and one branch in Columbia which is in S. América."

From Guatemala Mr. Jinarājādāsa goes to Mexico for a six weeks' tour, thence to Cuba for two weeks. Mr. de la Pena Gil will meet him at Mazanillo in Mexico, and he writes that arrangements

have been made for him to speak in 20 different cities; this will mean travelling some 2,500 miles by train and a possible flight over part of the Mexican Gulf. The programme for the six weeks had been added, more than 40 meetings were mentioned, so that Mr. Jinarājadāsa will have a busy time getting through it.

* * * * *

Yugo-Slavia have sent us the first seven numbers of their quarterly Magazine. We cannot read the contents as no one here can read the language. The first number contains several illustrations of Headquarters, Adyar; the second has a picture of the President which we had not seen before.

We hope that the magazine will prove of interest to the members and others; we send the editor our best wishes.

Do members in Yugo-Slavia and elsewhere (!) know that there are some very good pictures postcards of Adyar, which can be had from the Theosophical Publishing House?

* * * * *

We find in a Dutch daily that Sir Jagadis Chandra Bose has been staying at St. Michael's, Huizen, Bishop Wedgwood being the host. The correspondent of the "Rotterdammer" writes that Sir Jagadis told him something about the idealistic side of his scientific life. His institute attempts to help in showing the way to the practical application of science in the development of the natural resources of his country. Science should not be commercial. Mutual help and co-operation are mightier factors in the scheme of life than competition. He accepts as students only those, who obeying an inner call, are willing to devote their life in the struggle of obtaining knowledge for its own sake. Science is neither western, nor eastern, but India offers special opportunities to enrich human knowledge.

Speaking about India, Sir Jagadis said that there are many good schools in India but there are too few of them. There is a large field open for co-operation between England and India, a co-operation which will lead to mutual appreciation. Through science we learn that there is one great unity of life. The new discoveries lead us one step further on the steep road to the mountain-top from where we shall see the promised land of truth.

Some demonstrations of the reactions of plants were given at St. Michael's. Later, Sir Jagadis gave an address and demonstration at the Colonial Institute at Amsterdam.

* * * * *

J.

On Wesāk day this year Mr. Edward W. Perera, M.L.C., contributed a valuable article to the *Ceylon Daily News*, reviewing the course of the Buddhist revival and National awakening with which the Theosophical Society and Colonel Olcott in particular had so much to do in its inception. It seems that on Easter Sunday of 1883 a riot occurred owing to a clash between Christian and Buddhist processions, since the date coincided with the Buddhist New Year, and in the subsequent proceedings the Buddhists claimed that, as usual, Christians had received partial treatment by the Government, and a miscarriage of justice had occurred. A Buddhist Defence Committee was then formed, in which Mr. Perera, Mr. de Abrew and Mr. De Silva were prominent, and Colonel Olcott constituted himself their champion in England, where he put the Colonial Office to the trouble of answering long letters and generally bestirring itself to an unwonted degree. Finally a new Governor conceded all their demands, and the Buddhists in Ceylon had recovered their birth-right, and incidentally sounded the new note of Nationalism. Unfortunately the latter was to bring in bitter feelings—jealousies and antipathies—which for a time would obscure the gratitude of Ceylon to its earlier protagonists: “Even Colonel Olcott, who more than any single man had helped the Sinhalese to win back their lost heritage, was misunderstood and censored by ardent young Nationalists who were ‘thrown up’ by the very movement he had helped to create, as being more a Theosophist than a Buddhist. There is no adequate memorial to the man who helped to break the religious fetters of the Sinhalese and to win back their national self-respect. The balance of the money that was collected for the agitation was dedicated as the nucleus of a national fund for popular education, and for the first time for several centuries national schools were established under the ægis of the Theosophical Society of which Colonel Olcott was President and Co-Founder.”

These schools remain a memorial, and the only ones Colonel Olcott would want, even though their boards of management may become partially forgetful of old ties. The work is all that matters, and it is being done.

H. V.

NOTES AND COMMENTS

JAMES HARVEY ROBINSON writes in *Harpers*:

The word religion is perhaps the vaguest of all the important nouns in our language. Innumerable pathetic efforts have been made to define this most indefinite of terms. Benjamin Kidd in his *Social Evolution* busied himself collecting definitions of religion, from Seneca to Dr. Martineau. Kant says that religion consists in our recognising all our duties as Divine commands, while Ruskin declares, "Our national religion is the performance of Church ceremonies, and preaching of soporific truths (or untruths) to keep the mob quietly at work while we amuse ourselves." Huxley and John Stuart Mill, not reckoning any more with God, still clung to the word religion and found it to be reverence and love for ideal conduct and our efforts to pursue it during our life. Alexander Bain, following a new trail, says that "The religious sentiment is constituted by the Tender Emotion, together with Fear, and the Sentiment of the Sublime".

All these definitions are about as individual and personal as the portraits of the men who forged them. So far as Europe and the United States are concerned all religious people and most irreligious ones, would concur fundamentally in Dr. Martineau's view that "Religion is a belief in an everlasting God; that is, a Divine mind and will, ruling the Universe, and holding moral relations with mankind".

M. S. R.

* * * * *

Dr. Harry Elmer Barnes, of Smith University (U. S. A.), has, like his English namesake, been tilting at orthodox views. Among other things he startled his listeners at a lecture he gave by saying that . . . "One may admit the existence of immorality and crime, but scarcely sin, which is by technical definition a wilful and direct affront to God—a violation of the explicitly revealed will of God. Modern science has shown it to be difficult to prove the very existence of God, and even more of a problem to show any direct solicitude of god for our petty and ephemeral planet . . . If we do not and cannot know the nature of the will of God in regard to human behavior, we cannot very well know when we are violating it. In other words, sin is scientifically indefinable and unknowable.

Hence sin goes into the limbo of ancient superstitions such as witchcraft and sacrifice."

One newspaper when remarking on his statements said: "We shall have a better chance to remake our barbarous moral 'laws' when we admit that they were man-made in the first place." And another said: "All men of broad scientific training know that there is no satisfactory evidence for a divinely revealed code of conduct . . . The great historical codes of conduct represent the rich and varied experience of the human race—and nothing more."

A recent theory on the beginnings of human speech is that it is due to "mouth pantomime". It is supposed that primitive man mimicked things and produced sound. "Thus we pronounce the word 'One' with an erect tongue gesture—symbolic of the index finger held up. We pronounce 'two' by protruding our two lips, and three is pronounced by protruding the tongue between the two lips." The theory is upheld apparently by 'an analysis of several unrelated language groups, such as Indo-European, archaic Chinese, Sumerian, Semitic, Polynesian, and the Hoka languages of the west coast of N. America, which show that a very high percentage of words reveal a pantomimic structure'.

There seems to be an urgent need for biologists in the British Commonwealth, largely, it is thought, because this subject has usually been neglected in the school science course. Public and secondary schools occupy themselves chiefly with formal physics and chemistry. The value of such a study is shown in the definition of the nature of it: "Biology deals with the nature of living things and their relations to their environment."

The *Institut de Paléontologie* has backed the investigations of the Rev. Fathers Teilhard de Chardin and E. Licent, of the palæolithic sites of Choei-tong-keou and Siara-asso-gol in China. The result of the investigation shows that "the pleistocene of China is equated with that of Europe". There would appear to be adequate ground for the inference that in pleistocene times there was continuity of conditions in Europe and Asia extending from China to Central Europe, and even to France. It would seem that Asia was a vast workshop in which the stone industry was elaborated, though, so far as is thought at present, East Anglia provides evidence that the earliest handiwork of man appears in Western Europe.

REVIEWS

The Tibetan Book of the Dead, or The After-Death Experiences on the *Bardo* Plane, according to Lāma Kazi Dawa-Samdup's English Rendering, by W. Y. Evans-Wentz, M.A., D.Litt., B. Sc. With Foreword by Sir John Woodroffe. (Oxford University Press, Price 16s.)

In his Preface Dr. Evans-Wentz frankly confesses to being a recognised disciple of the Lāma Kazi Dawa-Samdup, who was willing that he should make known (for the first time to the West) the subtle esotericism underlying the *Bardo Thödol*, and reproducing it in a form intelligible to the European mind. The work has been remarkably well done.

In Sir John Woodroffe's Foreword he discusses "the science of Death," bringing to bear on it his own rare knowledge of and insight into matters occult. He puts into a few words the whole purport of the book when he says: "How to accept Death and die? . . . Here the technique of dying makes Death the entrance to good future lives, at first out of, and then again in, the flesh, unless and until liberation (*Nirvāṇa*) from the wandering (*Saṃsāra*) is attained."

It has to be borne in mind that the book expresses the point of view of the Tibetan Mahāyāna Buddhism of the Tāntrik type. The Mahāyāna doctrine may be very roughly described as aiming at attaining the unconditioned "Divine Body of Truth," wherein lies the essence of the Universe and where *Saṃsāra* and *Nirvāṇa* are in the last analysis identical. And *Ṭantra* may be described as the science of the approach to that attainment.

The "Divine Body of Truth" is also described as voidness, or formless void, and the realisation of it is given as seeing the Clear Light of the void. The supreme object of existence is to come into that Clear Light and so finish with the round of births and deaths. One of the critical times at which this can be accomplished is at the moment of death when consciousness is escaping from the body—if

the will to do so is strong enough. Success means liberation, even though there are stages to go through first in the after-death conditions. If the will is not strong enough to gain this desirable goal, then there is the return to earth to be made the best of, consistent with karma.

Our attention is usually so fastened upon our round of existence from birth to death, that it is most refreshing to realise there is a still more interesting and varied round from death to rebirth. For this cycle the very convenient single word *Bardo* is used. And the whole phrase *Bardo Thödol* may be taken as meaning The Book of the Dead.

In a long and very instructive Introduction Dr. Evans-Wentz explains the history and place of the *Bardo* Teachings. He declares that the Lāmas claim there is an unwritten esoteric Buddhism, which has been handed down orally since the time of the Buddha to the members of the Saṅgha prepared to receive it. The mysteries of the *Bardo* State and many of the explanations, descriptions, as well as hints of occult meanings, are strongly reminiscent of H. P. B.'s teachings and of her insistence that this was familiar to those who taught her. In a foot-note on p. 7, the author writes: "The late Lāma Kazi Dawa-Samdup was of opinion that, despite the adverse criticisms directed against H. P. Blavatsky's works, there is adequate internal evidence in them of their author's intimate acquaintance with the higher lāmaistic teachings, into which she claimed to have been initiated."

The esoteric significance of the *Bardo* turns on the symbolical number Forty-nine, the square of the sacred number Seven. "For, according to occult teachings common to Northern Buddhism and to that Higher Hinduism which the Hindū-born Bodhisattva Who became the Buddha Gauṭama, the Reformer of the Lower Hinduism and the Codifier of the Secret Lore, never repudiated, there are seven worlds of seven degrees of *Māyā* within the *Saṅsāra* constituted as seven globes of a planetary chain. On each globe there are seven rounds of evolution, making the forty-nine (seven-times-seven) stations of active existence. As in the embryonic state in the human species the foetus passes through every form of organic structure from the amoeba to man, the highest mammal, so in the after-death state, the embryonic state of the psychic world, the knower or principle of consciousness, anterior to its re-emergence in gross matter analogously experiences purely psychic conditions. In other words, in both these interdependent embryonic processes—the one physical, the other psychical—the evolutionary and involutionary attainments,

corresponding to the forty-nine stations of existence, are passed through . . ."

In the explanations of "the Esoteric significance of the Five Elements" and their emanation each in turn from the Dhyāni Buddhas, students will find further light thrown upon the cryptic statements of *The Secret Doctrine* concerning these Dhyāni Buddhas and their cosmic functions. The same too with regard to the teaching about the three mystery *Kāyas* (bodies)—the *Dharma*, *Sambhoga* and *Nirmāṇa Kāyas*. Upon these bodies the author says: "The Doctrine of the Three Bodies conveys the esoteric teaching concerning the Path of the Teachers, their descent from the Higher to the Lower, from the threshold of *Nirvāṇa* to the *Saṃsāra*; and progression from the Lower to the Higher, from the *Saṃsāra* to *Nirvāṇa*, is symbolised by the Five Dhyāni Buddhas, each personifying a universal divine attribute. Contained in the Five Dhyāni Buddhas lies the Sacred Way leading to At-one-ment in the *Dharma-Kāya*, to Buddhahood, to Perfect Enlightenment, to *Nirvāṇa*—which is spiritual emancipation through Desirelessness."

In esotericism the *Dharma-Kāya* is associated with the Primordial or Ādi-Buddha, Who is without Beginning or End, the Source of all Truth. Associated with this highest Buddha-realm is *Vajra-Dhāra*, the Holder of the *Dorje* or Thunderbolt, and the Divine expounder of the Mystic Doctrine (the One Initiator of *The Secret Doctrine*); and the Buddha Amitabha, the Buddha of Boundless Light, Who is the source of Life Eternal. After these three and associated with the *Sambhoga-Kāya* come the Five Dhyāni Buddhas, and all the Peaceful and Wrathful Deities of the *Bardo* visions, because of the Dhyāni Buddhas emanating the Five Elements, wherein, of course, the experiences take place. "Ādi-Buddha, and all deities associated with the *Dharma-Kāya*, are not to be regarded as personal deities, but as personifications of primordial and universal forces, laws, or spiritual influences, which sustain—as the sun sustains the earth's physical life—the divine nature of all sentient creatures in all worlds, and make man's emancipation from all saṃsāric existences possible" . . . with the *Nirmāṇa-Kāya* is associated, as presumably are all great Gurus, Padma Sambhava who was the first to expound the *Bardo Thödol* in Tibet.

The Death ceremonies of a person are directed towards the easy and complete separation of the *Bardo* body from the physical, which process takes from three and a half to four days. The "death-horoscope" is cast to find out what should be the manner of disposal

of the body and the rites suitable to the departed. A lāma reads the *Bardo Thödol* in the house of the deceased until the forty-ninth day after death, though sometimes the period is shortened. The reason for so doing is that the deceased is thus instructed how to meet all the contingencies of the *Bardo* state, and to win the desired emancipation. He is set face to face with Reality.

During the swoon of the first *Bardo* state these instructions prepare him for the second state of symbolic visions—the illusory kârmic reflexes of action done on the earth-plane. Thought now becomes objective and passes in procession “as the consciousness-content of of his personality”. It is this “Intermediate” stage that produces the thirst for rebirth and, unless he can overcome it, he passes into the third *Bardo* and the after-death state comes to an end. But the essential thing is to make a supreme effort to pass instead into *Nirvāṇa*.

The visions of the Intermediate state are regarded as the personified intellectual impulses of the person. They are, therefore, either Peaceful Deities—“the personified forms of the sublimest human sentiments which proceed from the psychic heart-centre”; or are Wrathful Deities—“personifications of the reasonings and proceed from the psychic brain-centre,” and yet are but the Peaceful Deities in a changed aspect. None of them have any real individual existence, completely to recognise all this is what sets the deceased free. This is why the *Bardo Thödol* is called “The Great Doctrine of Liberation by Hearing and by Seeing”.

Not all the “dead” experience similar phenomena of course, they vary with the individual. Those given in the *Bardo Thödol* are merely typical. It will differ, for instance, for each type of religion, and the way in which each conceives of “Heaven”. The thought-forms yielded by each religion will not be exactly similar. But reality must not be sought in these visions, however marvellous.

With regard to rebirth the author reviews various beliefs, both exoteric and esoteric. He inclines to the esoteric view that “the human form (but not the divine nature in man) is a direct inheritance from the sub-human kingdoms; from the lowest forms of life it has evolved, guided by an ever-growing and ever-changing life-flux, potentially consciousness, which figuratively may be called the seed of the life-force, connected with or overshadowing each sentient creature, being in essence psychical. As such, it is the evolving principle, the principle of continuity, the principle capable of

acquiring knowledge and understanding of its own nature, the principle whose normal goal is Enlightenment”.

This life-flux remains human whatever its *kārma* once it reaches that stage, and does not slip back into the sub-human; but it can transcend the human and illusory and can plunge into its source and become the Buddhic or real.

There is, of course, a mystic cosmography connected with these states, and considerable knowledge would be required to know just what region of the after-world was meant by any given name or description. Like in *Revelations* jewels and precious metals are used as symbols of untranslatable facts.

The origin of this *Bardo Thödal* is uncertain, says Dr. Evans-Wentz, but the teachings it contains are regarded as having been known from time immemorial to a long and illustrious Dynasty of Buddhas, who were the predecessors of the Lord Gauṭama, and they were committed to writing in the time of the great Guru Padma Sambhava; then they were hidden away and later brought to light again.

The actual text of Part I of the *Bardo Thödal* is prefaced thus:

Herein lieth the Setting-Face-to-Face to the Reality in the Intermediate State: the Great Deliverance by Hearing while on the After-Death Plane, from “the Profound Doctrine of the Emancipating of the Consciousness by Meditation upon the Peaceful and Wrathful Deities”.

Part II is on the Experiencing of Reality when the Karmic apparitions appear because liberation has not been attained, and is full of the most interesting instruction and psychological knowledge. It will repay close detailed study. All the stages of the symbolic forty-nine days are given, and these “days” may cover actual days or years or centuries. A firm will is required not to be afraid of the august, dazzling nature of the Real, and not to be drawn from it to the easier, less overwhelming regions of the duller but less austere realms.

Should one fail to tread the Mystic Path of the Clear Light then comes the time of rebirth. The desire for it is irresistible, and to the Lords of Karma is presented the problem of finding suitable conditions. The Lords consult the “mirror of Karma,” and make a survey of the six Lokas, to gather up all the threads of the past, and to seek the place where the person is to be born, from which a light shines out.

There seems to be a certain amount of choice in all this and the person is warned against being too easily satisfied. There are five ways of closing undesired Womb-Doors, and, therefore, of avoiding the hour of rebirth. Eventually the true signs of the place of birth appear. They should be recognised and with good will the approach made to them, made without repulsion or attraction, and only where calm judgment decides as best.

The book ends with a selection of Prayers to the Compassionate Ones for guidance along the Path, for Right Knowledge, and for Protection from Fears in the *Bardo*, for Fears are the great betrayers.

The Addenda on Yoga, Tāntricism, Mantras, Initiations, Reality, etc., complete an exceedingly interesting and stimulating volume—one for which every student of occultism will be grateful.

J. RANSOM

A Short Life of Apollonius of Tyana, by M. Florence Tiddeman. (Theosophical Publishing House, Adyar. Price As. 10.)

An admirable little book of reference, many incidents being told of the great personage's journeys and the wonderful things he did during his life. Some inferences are drawn which would be of interest to Theosophists generally. We recommend this book to all students and to Apollonius-lovers in particular.

S. W.

The Zodiac: A Life-Epitome, by Walter H. Sampson. (The Blackfriars Press, Ltd., London. Price 12s. 6d.)

"Salvation." "Liberation." "Emancipation." Words on the lips of many to-day. To each his own way.

The Zodiac—A life Epitome carries a truly cosmic message nay, many messages, within its pages.

Inspired and scholarly: How seldom do these designations fit the same book. It is a joy and refreshment to apply them here.

This is a book which deserves a world-wide circulation, one as cosmopolitan as the cosmic and catholic nature of its subject and treatment. The Heaven's eternal palimpsest, declaration of God's glory in radiant Star-Script, of mysteries innumerable revealed, yet more concealed therein, "to be elicited, ray by ray". In the course of twenty years' professional astrological work, I have read and reviewed numerous books on the subject, but *The Zodiac* is, in my opinion, unique. *Le style, c'est l'homme*. Unfortunately, this is

my first acquaintance with Mr. Sampson's work; probably my ignorance, for the style is at once so easy, and quietly distinguished in manner, that this cannot be his first essay in print. It is universally persuasive, catholic in its inclusiveness, eclectic in taste, rousing many a challenging note of those differences in which philosophical students of the same subject delight to immerse themselves and one another!

Universality is the Master-theme sustained throughout.

"There is one word not to be misunderstood . . . accessible to all . . . patiently repeated, so insistently emphasised, now whispered, now thundered . . . leading *Motif* in a celestial symphony . . . Breathed by winds of the summit . . . reverberates in clefts of mountains, roars in hurricane, plashes in downpour; Sun blazes, Moon reflects, Stars—unite it in sparkling patterns on roof of heavenly vault . . . burden of morning stars' song . . . sunrise flashes it from peak to peak . . . not to be evaded, cannot but be heard, seen, felt . . . one place only where its voice does not penetrate; in the valley where humanity clamours and clashes, where roar of his petty strife outhowls tempest, and the smoke of his aggressive fire renews the ancient wrack, blotting out Sun and sky, plunging the world backward into volcanic gloom. And that word, translated, means Liberation through the sacrifice of the Self. I have called it *Universalisation*." (Pp. 210-211.)

LEO FRENCH

Mr. Godfrey Higgins' Apology for Mohamed, edited with Introduction and notes by Mirza Abu'l-Fazl. (Allahabad Reform Society. Price Rs. 4.)

The Editor has done the public a real service in reviving this valuable tract, especially with the addition of his own introductory life of the Prophet, and notes on minor discrepancies. Godfrey Higgins, a scholar of the early nineteenth century, was evidently a man of rare liberality and enlightenment, and found the religion of Islam far more in accordance with his own Unitarian form of Christianity than were the orthodoxies of the day in England. Perhaps his Freemasonry had developed in him a brotherliness towards eastern mystics. What especially attracts him is that Muhammadanism is a religion without priests, whose sinister influence he considers responsible for religious corruptions in all places and times. Here he evidently thinks the Prophet to be more in accord with Christ

than S. Paul and his fellow Apostles; indeed he seems to prove that Islām was intended at first to be a reformed Christianity.

He has a great admiration for the national character of the Arabs, whom he hopes never to see "civilised by the European sword," and quotes Mr. Richardson, another scholar and orientalist, on the magnificence of the Saracenic Empire, its culture and refinement, when "the European world was clouded with the barbarity and ignorance" of the eighth and ninth centuries.

H. V.

Theistic Attitude in Education, by G. N. Gokhale. (The Educational Publishing Co., Karachi.)

A brief exposition of the dangers of a purely secular education, with suggestions for the introduction of undenominational religious instruction in schools and colleges, somewhat on the lines of the Cowper-Temple regulations in England and for periods of common religious worship of the kind commonly adopted in Theosophical school. The writer sums up the common features of all religions in three paragraphs which are a paraphrase of the Three Truths in *The Idyll of the White Lotus*.

The book contains nothing very original, but the ideas are clearly set out and should be useful to those who desire to introduce religious teaching in schools whose pupils are drawn from various communities.

E. A.

The Message of Swāmi Vivekānanda to the Modern World, and Sri Ramakrishna Paramahansa, by K. S. Ramaswami Sastri, B.A., B.L. (Sri Ramakrishna Maṭṭ, Mylapore, Madras. Price As. 4 and As. 3 respectively.)

These papers were read at the birthday celebrations of their respective subjects at Mylapore and are clearly and interestingly written for the purpose. They contain hardly enough information for the general public who may not know the history of these two great men as they are known to their immediate followers.

E. A.

The Philosophy of Union by Devotion, translated from the Bengālī of Yogāchārya Sri Srimat Abadhut Jananananda Deva. (Mahānirban Math, Calcutta. Price Re 1-8.)

The readers of this little book, will be impressed by the simplicity of faith displayed by the writer and the depth of the love

which filled his heart. Though the phraseology and imagery are Eastern, the ideas are those common to all mystics of whatever religion, and the beauty of these ideas will appeal to all, whether eastern or western, whose desire it is to love perfectly and by love become one with Love.

E. A.

The Diary of a Disciple, by T. L. Vaswani; and *Youth and the Renaissance*, by T. L. Vaswani. (Theosophical Publishing House, Adyar. Price As. 12 each.)

Two booklets, the first being some pages out of the writer's diary, the second four lectures to young men. These booklets are chiefly meant for Eastern readers, many Samskr̥t expressions being no obstacle to them.

The Silence, by Evelyn Whitall. (L.N. Fowler & Co., London. Price 1s. 6d.) A booklet for quiet moments.

Light and Colour in the Medical World: Light and Colour in treating Consumption; Colour in Constipation, by Dr. H. L. Sharma.

These three treatises describe how the use of light and colour can cure certain diseases.

New Lamps for Old, by Elliot Fitzgibbon. (The C. W. Daniel Co., London. Price 1s. 6d.)

Showing that new methods for curing disease are preferable to many of the old ones; the best of all being the return to a natural diet, that is, eliminating the consumption of all flesh foods.

Also received from the same publishers: *Insomnia or Disturbances of Sleep*, by Archibald Wilson, and *Purpose*, a new quarterly, which explains its name as follows: "The burden of our existence is to pass on intelligence of whatever we find to be of vital consequence. That shall be our serious purpose and consecration."

The Light of a Master Mason, by Leonard Bosman. (The Dharma Press, London. Price 1s. 6d.)

A small book which will be of use to Masons and to those who aspire to become so. True Masons will always have to say something about the Art and each will say it somewhat differently so that a different aspect is shown. A useful booklet.

The Amateur Dramatic Yearbook and Community Theatre Handbook, edited by G. W. Bishop. (A. & C. Black Ltd., London. Price 5s.)

The editor in the preface explains the purpose of this publication, it is "to meet the needs of the large and increasing number of

amateur dramatic societies". Some 80 pages are taken up by very interesting reading matter even for those who are not amateur-players.

A number of practical hints are given and valuable advice. The second half of the book contains a list of amateur dramatic societies in Great Britain, Dominions and elsewhere.

The Year Book is to be issued annually in October at the beginning of the Amateur season—we wish it a large circulation. Drama should have its part in a liberal education, for as is said in one of the articles in the book of the amateur player: "More than probable he will not learn to act, but he may become a useful carpenter or painter, or an expert in fiddling with wires. He will become resourceful . . . he may learn something of his fellow men and women . . ."

S.

The Possibility of Miracles, by Anna Maria Roos, translated by Fred Rothwell, B.A. (Rider & Co., London. Price 6s.)

The author quotes Lao-Tse as follows :

As soon as scholars of the highest order learn about wisdom, they follow it with resolution and zeal.

When scholars of the middle order learn about wisdom, they succeed in holding to it for a time, but at certain periods they lose their grip on it.

When scholars of the lowest order learn about wisdom, they laugh it to scorn.

This book should do something towards decreasing the number of those who are in the lowest order and who, according to the author's opinion, are in the majority. The writer tells about facts which many laugh at and scorn, such as magnetic healing, dream and trance experience, clairvoyance, psycho-physical phenomena, the latent powers of man. The last Chapter treats of the miracles of the Gospels. Those who are conversant with theosophical literature may not find much new matter in this very readable book; the value of a book like this is that it proves the greater and more wholesome interest which is taken in all these subjects.

We hope that the reading of this book will create in many the desire "to learn about wisdom" and that they will "follow it with resolution and zeal".

S. L.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

A Theory of the Solar System, by P. J. Harwood ; *Forty-first Report of the Bureau of Ethnology, 1919-1924* (Government Press, Washington) ; *Insomnia*, by A. Wilson (C. W. Daniel) ; *Krishnamurti, Who is He ?* by Gladys Baker (Order of the Star, Adyar).

OUR EXCHANGES

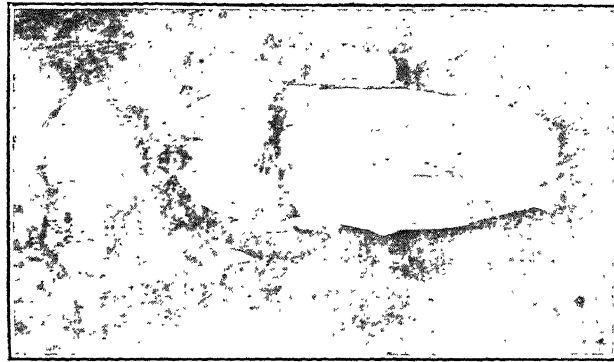
We acknowledge with many thanks the following :

Notes and News (June), *Modern Astrology* (June), *El Loto Blanco* (May), *Light* (June), *League of Nations, News for Overseas* (June), *Theosophy in South Africa* (May, June), *Light* (June), *Teosofica*, Vol. II, *New Era* (Quarterly June), *Theosophy in Ireland* (April), *The World's Children* (May), *Bulletin Theosophique* (June), *El Mexico Teosofico* (November-February), *Kerjath Sepher* (April), *The Theosophical Messenger* (June), *The Canadian Theosophist* (May).

We have also received with many thanks :

Pewarta Theosofie (June), *The Beacon* (May), *Revista Teosofica Cubana* (May, June), *Theosofisch Maandblad* (June), *Sind Herald* (June), *Cotton Manufacturer* (May), *The Christian Esoteric* (March),

Land and Life (June), *International Star Bulletin* (June), *Revue Theosophique* (May), *Teosofi* (May, June), *Theosofia* (June), *Theosofische Beweging* (June), *The Eastern Buddhist* (March), *Vaccination Enquirer* (June), *Prabuddha Bhārata* (July), *Veḍānta Kesari* (July), *Occult Review* (July), *Bhārata Dharma* (May, June), *De Ster* (June), *Nation and Athenaeum* (June), *Nature* (June), *Liberacion* (May), *Sirius* (November, March), *Telegu Chamḍcher* (May), *Vedic Magazine* (May, June), *Le Lotus Bleu* (May), *New Era* (July), *Bulletin of Fine Arts* (June), *Calcutta Review* (July), *Gnosi* (May, June), *Vivir* (January, May), *The Christian Theosophist* (June).



The President at a Garden Party of the Hampstead and St. John's Wood Lodge,
London, June 15th, 1929



ON THE WATCH-TOWER

NO Watch-Tower Notes have been received from the Editor.

We have heard that Dr. Besant has been at Ommen, where she gave an interview to one of Reuter's representatives, which we print below.

On August 12th she was present at a meeting in connection with the Women's Institute Movement at the Lyceum Club, London, where she spoke about the status of women in India.

At the time of writing this, the President is on her way to Chicago, to preside over the Theosophical Congress.

Miss S. Burdett accompanies Dr. Besant to Chicago.

* * *

The following are parts of some extracts in *News and Notes* from the Presidential Address to the Annual Convention, T. S. in England on June 1st, by Dr. Besant.

The Editor of *News and Notes* writes that these extracts—unrevised—were made from shorthand notes by Miss K. A. Beechy :

“ We have the fundamental duty of spreading Brotherhood wherever we go. Peace is clearly a part of Brotherhood ; tenderness to our sub-human kingdoms is another part of Brotherhood. I think it was our Welsh brother who wanted to drop the words ‘ of humanity ’ and say ‘ Universal Brotherhood,’ which I think would be an improvement of our first Object, including in our Brotherhood all that feels.

Everything feels to a greater or less extent in a universe where there is but One Life and that One Life everywhere. That really is the great basis of the Universal Brotherhood of Humanity; we cannot cut ourselves off from our world. There is one duty to the world which Krishnaji presses so very, very strongly, and that is the great principle of Beauty which seems to be inherent in Nature.

* * *

“The next point which I want to urge upon you deals especially with your lodges; do guard your lodges against becoming orthodox in their beliefs. It is a perfect horror to me to see glimpses of the Theosophical Society insisting on special views of theosophical teachings. Our principle is the widest possible freedom of opinion. We never ask anyone who wants to come into the Society ‘What do you believe?’ We only ask him to take Brotherhood as a principle of life. In the lodges it is vitally important for the whole Society that every lodge should be a centre of freedom of opinion. There is a danger of becoming crystallised, and fossilised afterwards. It begins with crystallisation, leads on to fossilisation, and passes into death. If Theosophy ever becomes orthodox it will be a sign of its decay. It is essential to have freedom of thought in your lodges. Do not allow anyone to lay down as authoritative any doctrine. We speak of theosophical teachings, and what do we mean by that? They are doctrines which are in every great religion of the world. That is the widest foundation we could find—the Divine Wisdom which, remember, ‘mightily and sweetly ordereth all things.’ Do not let the name ‘Theosophical’ become sectarian. We say we are neutral as to opinions. That does not mean that we have no opinions, as some people seem to think, but that the individuals have independent opinions, while the Society must not commit itself to any particular form of thought that would hinder its spread and weaken its freedom.

"That is the most precious thing we have to guard, the freedom of expression in our lodges. You know I wander about very much over the world, and I have seen the beginning of this danger in our lodges, the tendency to use authority. That point was very much stressed by Lady Emily Lutyens this morning—Krishnaji's refusal to be taken as an authority. Some of you may remember that the Lord Buddha said to His disciples when He recounted a number of things on which people based their beliefs: 'Don't believe a thing because it is in some sacred book. Don't believe it because it is an ancient tradition.' After mentioning three or four valueless foundations of belief He wound up with the statement: 'Don't believe a thing because I say it'—He, the Illuminated One—but when of your own knowledge you know it to be true, *then* believe it.' That is the best rule that any theosophical lodge can take for itself.

"To preserve that freedom, welcome anyone into your lodge who disagrees with you. I have known lodges which rather turn the cold shoulder on the member who does not believe, say, what Madame Blavatsky taught—she never wanted anyone to believe with her—or does not believe some of the lesser teachers in the Society. I am quite sure they do not want anyone to agree with the things they say. If the Lord Buddha claimed no authority, who else is great enough to put himself up as an authority?

* * *

"'Kill out ambition but work as those work who are ambitious.' There you get, as it were, a concrete statement of the spiritual life. All of us have to learn that great lesson. Throw your whole heart into your work while you are doing it, and then drop it. If it succeeds it is in the Great Plan; if it breaks down it does not fit in with the Plan for the time, but the work you put into it will go on in its influence and find an expression which is suitable to the Great Plan. If

you realise there is only One Actor, One Willer, God Himself—God outside you in the macrocosm, God within you in the microcosm, then you begin to learn how to work as those work who are ambitious, while there is no feeling of ambition in yourself; and that gives perfect peace. I think that is one of the highest teachings given to us by our knowledge of Theosophy. The Plan cannot fail, and if anything of ours does not conform with it, then we should be glad when it breaks and does not make any confusion in the Divine Work. So I would ask all of you to try and bring that spirit into your active, outward lives. Do not let your Theosophy be a thing of lodges, and of lectures and of talks; make it a working knowledge, and always make it bright and happy.”

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News and Notes writes: A very strenuous month's work lies ahead of our President this month July, as will be evident from the following formidable list of engagements, which include visits to Ireland, to Scotland, to Wales and a tour in the Northern Federation.

The week-end before she leaves London will also be busy, as Dr. Besant speaks at the Indian Conference and delivers her last lecture of the series on “The Life after Death”.

Wed., July 3: *Dublin*, 8 p.m.—Public lecture, “The Life After Death.”

Thurs., July 4: *Belfast*, 8 p.m.—Public lecture, “The Work of the Theosophical Society.”

Fri., July 5: *Edinburgh*, 5.30 p.m.—Members' meeting at 28, Great King Street.

Sat. & Sun., July 6 & 7: *Perth*.—Scottish T.S. Convention.

Fri., July 12: *Bradford*, 8 p.m.—India Meeting, Mechanics' Institute.

Sat., July 13: *Bradford*, 3 p.m.—Members' meeting. 8 p.m.—Public lecture, “The Other Side of Death.”

Sun., July 14: *Leeds* (afternoon).—Members' meeting.

Fri., July 19: *Cardiff* (evening).—Public lecture on India.

Sat., July 20: *Cardiff* (afternoon).—Members' meeting.

Sun., July 21: *Bristol* (afternoon).—Members' meeting. (Evening).—Public lecture on India.

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Saturday, June 15th, was a "Red Letter" day in the annals of the Hampstead and St. John's Wood Lodge, when Dr. Besant performed the opening ceremony of the annual Garden Party held in the grounds of 82-4 Boundary road. This being the social centre of the I. C. L. in London, the international character of the gathering was very evident, many of the two to three hundred people present being from abroad—from Iceland and Ceylon, America and South Africa, a group of young men from Germany, a lady from China in her national costume, and visitors from Holland, Finland, Sweden and, of course India.—*News and Notes*.

Miss M. E. Deane kindly sent some snapshots of the President at the above mentioned Garden Party, two of which we give as *frontispiece*.

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We find the following in the Indian Dailies:

Dr. Annie Besant, interviewed by Reuter, expressed the opinion that the dissolution of the Order of the Star was quite logical in view of Mr. Krishnamurti's stress on individual judgment and liberty. She said that various trusts would carry out the publication of Mr. Krishnamurti's writings. The very absence of an organisation may appeal to numerous intelligent people, who prefer to think out the content of the great truth rather than listen to a partial explanation. "My fundamental belief in Mr. Krishnamurti as a World-Teacher makes me more inclined to observe and study, rather than express an opinion on the method chosen by one whom I consider far my superior."

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In the July number of the *International Star Bulletin* a report is given of a talk by Mr. Rajagopal on probable

changes in the Order of the Star. We quote the following from his talk:

“ . . . So do not be distressed when you hear that the Order is going to be dissolved or has been dissolved or will be dissolved in a few years' time. Let it go, give it a gracious farewell, and say that you have been in it, given it your support and enthusiasm, that it has perhaps done its work; and turn your energies to the new position, the new object that will be created to carry out, within ourselves and in the world, the great ideal Krishnaji is placing before us.”

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In connexion with the above we quote the following from the Indian Dailies.

(REUTER'S AGENCY),

OMMEN, *August 3*

Mr. J. Krishnamurti announced the dissolution of the Order of the Star in the East on the ground that the interest of the world in truth could not be roused by proselytising through organisations.

* * *

(REUTER'S AGENCY),

OMMEN, *August 5*

Six thousand people assembled at the camp of the Star in the East yesterday to hear the lecture of Mr. Krishnamurti, while thousands all over Holland listened in to it.

Mr. Krishnamurti declared that it was useless to try to re-establish order and harmony in the world through groups and organisations while individuals themselves were chaotic, unharmonious and disturbed. The transformation of the individual must come first. “Man being an entirely responsible Self creates by his own limitation barriers around him which cause sorrow and pain. In the removal of these self-imposed limitations lies the glory of self-fulfilment.”

* * *

OMMEN, *Tuesday.*

The significance to politicians of Krishnamurti's “magnificent gesture” was emphasised by the Cabinet member, Mr. George Lansbury, who is on a private visit to the Order of the Star camp.

He told an interviewer: “We are at present taught to swear by the Socialist, Bolshevik, Tory or Liberal parties and the individual conscience is swamped in organisations.”

"I rejoice that Krishnamurti has broken bondage to a mere organisation."—(*Reuter*).

* * *

The first unit of a series of small apartments is under construction on the Krotona estate. Mr. Warrington plans to make Krotona productive, the first step in this direction having been the opening of Krotona Hill Nursery for commercial work in landscape gardening, plant and seed selling, etc. This venture has flourished and the building of the apartments is the next plan to be worked out. Four units are to be constructed around a patio and each apartment will have a living room, bath, kitchenette, garage and dressing room. The buildings will be of cream colored stucco with red tile roofs in the Spanish style.

* * *

A Community Arts Association has been formed among the people of the valley interested in furthering work in the arts and handicrafts. Eventually it is hoped to be able to put up a building for shops and studios but at present the problem is to get an organization going and to gather in all those of like minds. About 40 attended the initial meeting.

* * *

Water has ever been a problem in Ojai Valley and for forty years—the "old-timers" say—there has been talk of finding a way to get more water for the orange groves and other orchards. Now a movement has been started to combine forces with the neighboring city of Ventura, fifteen miles away, and to secure water for both towns as well as the country between by a project to build three dams in three near-by water courses. Everyone connected with the plan seems to feel that at last something will be accomplished—and probably something of very great importance to Ventura and to the Ojai Valley.

J. v. I.

THE SONG OF THE SEA

THE song of the sea to-night
Is the song of a million years—
And the young moon's light
And the swift bird's flight
The same wonders that spoke delight
To dead mens' eyes and ears

Oh, the seasons come and go,
Changing the crowded trail
Down which the endless shadows flow,
From dawn of time till the sun's low,
From owl's hoot to the cock's crow
And the world grows pale

Men that come will pass away,
And they that were gone return
Back, over back, and on and on,
Voices growing from weak to strong,
Swelling to compass that unsung song
To sing which men are born.

JOHN BURTON

THEOSOPHY

A READJUSTMENT

By GEORGE S. ARUNDALE

I venture to think the time has now come for all members of the Theosophical Society to survey the position of their great Society and to make such readjustments as may be necessary to meet the needs of the changing times and to maintain supreme the essential purposes to the achievement of which the Theosophical Society was brought into being by the Elder Brethren of our race.

For what do we stand above all else? For Brotherhood, for the establishment and maintenance of a world-wide centre of Brotherhood, towering loftily above all differences of creed, caste, sex, color, faith—not ignoring these, but mellowing them into comradeship equal and free. We stand for everyday Brotherhood, for Brotherhood in the little things of everyday life, for active kindliness and good-will, for mutual respect in all things, for tolerance and for understanding. Or, to become more colloquial, we stand for positive and very sincere niceness towards all, especially, of course, towards our fellow-members of the Theosophical Society, in which unaffected, sincere niceness should be very striking from the point of view of the outer world.

All this is expressed in the First Object of the Theosophical Society, while in the Second and Third Objects the way is cleared for the more adequate fulfilment of the First. Under

the auspices of the Second Object we learn to perceive that we have in fact no substantial foundation whatever for making religion or philosophy the ugly fighting-ground they have been almost for millennia. We learn of the essential unity of all religion and of all philosophy, and we learn to cease to set one form against another. We begin to perceive the silly ignorance of such activity. Under the Third Object we learn, or should learn, the splendid lesson of humility. We learn how little we know, how infinite is the knowledge awaiting our grasping, how microscopic the fragment with which we are in touch, and how little understanding we have even of the little we think we know.

Thus the Second and Third Objects are designed to strengthen the First. They are designed to make practical, active Brotherhood easier, more widespread. They are further designed to attract within the ranks of membership of the Society those who, pursuing them in the outer world, reach the logical conclusion to which they point—the vibrant and dominant fact of the Unity of all Life, thus helping the earnest student to transmute his learning and his wisdom into their natural apotheosis.

VISIBLE SIGNS OF LIFE

But the pursuit of Truth—and to pursue these Three Objects is, I strongly feel, pursuing Truth on a very straight pathway—inevitably brings enlightenment along many lines and in many directions. It brings self-enlightenment and growing understanding as to the whole purpose of Life. It enriches diversity, while at the same time digging more deeply the foundations of Unity. It stimulates to a high degree of self-expression, helps the individual to intensify his own individuality, while simultaneously and in no less degree intensifying his universality. His power to be infinitely

more himself is wonderfully stirred; but no less does he gain an ever-increasingly glorious realization of the essential identity of his own life with the Life that appears to be outside him.

Hence has the Theosophical Society been for many of its members a kind of forcing-ground, a strong stimulation towards intensified self-development and self-expression. With this have come into existence movements to further the greater sense of individuality and of universality already achieved, to act as channels and as forms for the entry into the outer world of the newer Life, as we have learned to conceive it. I should not call these movements subsidiary activities or even children of the parent Society, though our Theosophical Society is indeed the spiritual mother of them all. They are the outward and visible signs of the changes which membership of the Theosophical Society should make in all who have the honor to belong to it. They justify the Theosophical Society. They show that the Theosophical Society is alive and is doing the work for which it came into existence. They show that under the influence of the Theosophical Society people are beginning to live rather than to vegetate, are beginning to be strenuous themselves rather than mere purposeless automata. To take an example or two—Co-Masonry has emerged to satisfy the widening conception of life in certain directions which some of our members have gained; the Liberal Catholic Church and the Hinḍū Bhāraṭa Samāj have emerged to express the modifications in religious understanding which have taken place in the minds of some of our members; the Order of the Star has emerged to express and to convey a compelling truth to which the eyes of some of our members have been opened; the teachings of Karma and of Reincarnation, of the existence of Masters, of certain Paths of growth—these have become commonplaces to many members and very practically influence their daily lives,

perhaps constitute for them the truest definition of the Theosophy they know and understand.

THE ADVENTURE INTO TRUTH

But I desire to assert with all the emphasis at my command that each one of these movements and the many truths they embody and express is born of the Theosophical Spirit, is born of the stirring in the hearts of their respective devotees of the Spirit of the First Object of the Theosophical Society. In some the Spirit works in one way, in others it works otherwise. But it is the stirring of the supreme truth of the Unity of Life and of its shadow as Universal Brotherhood that awakens these varying and divergent manifestations. I say, therefore, that the Theosophical Society and all that the Theosophical Society means have made these movements possible, or at least have made them possible earlier than otherwise. The Theosophical Society has stirred its members' hearts, and out of these heart-stirrings has come more rapid progress on the splendid Path that leads to Truth.

Every member of the Theosophical Society who is at the same time a true Theosophist will, therefore, welcome these movements and even the fanatical and exclusive devotion which they inevitably engender in those who have, perhaps, seen them for the first time, or who have become overwhelmed by undreamed of splendors, and must needs burn themselves in the dazzling Light now open to eyes hitherto blind to it. All expressions of Truth are valuable, all devotion to Truth is valuable, provided those who give expression to it, who are its devotees, know, are convinced, that they have the Truth, even though from the larger standpoint they may not know all that they think they know, may be further from the Truth than they think they are. All expressions of Truth are valuable, all devotion to Truth is valuable, even if from

the larger standpoint it be fraught with mistaken activity. Better a truth ill-served, ill-expressed, than no active homage to Truth at all. Better activity than stagnation. Better life than death. Better mobility than inertia.

I am prepared to smile tolerantly and understandingly—I do not use these words in any spirit of conceit, as I shall show in a moment—upon all those manifestations of delight and ecstasy which are inevitable upon the splendid search for Truth, to which every member of the Theosophical Society is self-dedicated. I am prepared to appreciate to the full the thrill with which this Truth-discoverer becomes absorbed—perhaps exclusively—in the discovery which he has made. I am prepared to hear him say that nothing matters save that which has become opened to him. I am even prepared for an intolerant devotion to the object of his worship. I am prepared for his impatience with those who see other objects, or who do not see his. I am prepared for his assertion that he has found the key, the elixir, of Life, that there is no other key, that there is no other elixir. All these things are to many, they have at times been to me, the inevitable concomitants of adventuring into Truth. I do not think we can attain Wisdom in Power, or Power in Wisdom, save through what is sometimes coldly called fanaticism, through a one-pointedness which may from time to time verge on the extreme. I can even conceive of the Mother being abandoned for the sake of the newly-found comrade, or of an old order of revelation yielding place to a new order.

THE SPIRIT OF BROTHERHOOD

But I do think that loyalty to, clear understanding of, the First Object of the Theosophical Society requires from each one of us the quickest possible return to a spirit of unpersecuting fanaticism, to a fanaticism big enough to rejoice in the

fanaticism of others, howbeit the latter may have directions and expressions which seem to be the very antithesis of one's own fanaticism-evoking Truth. I think we must not only live and let live. We must live and help to live. We must live to our own full measure and help others to live to theirs, not necessarily to ours. We may be absorbed in this, that or the other. We must grow big enough, as are our Elders, to rejoice in others' absorption in their own objects of delight, and if we are indeed big, we shall help them to better sacrifice at their altars without the slightest faltering in service at our own. And even if we are devotees at the same altar, shall we not recognize that some serve more happily and more effectively at the Epistle side, while others serve more happily and effectively at the Gospel side or at the centre? Shall we not recognize that the Truth which we may all call by a common name is seen by some from one angle and by others from another angle, and must needs, therefore, be interpreted accordingly?

I am, of course, assuming we are all members of the Theosophical Society. I cannot expect that my remarks shall be applicable to those who may happen to be members of one or other of the movements which owe their life to no small extent to the life of the Theosophical Society, but are not members of the Society itself. These, it may be expected, will tend to live within the truth expressed in the movement they have joined and will not modify such living in the light of the implications of membership of the Theosophical Society. By no means may we ignore those—and let us hope they are becoming an increasing number—who have found in one or other of the movements, which, for example, I have mentioned above, the supreme way out of their darkness into that lesser darkness which we rightly call light. On the other hand, I am addressing these observations to those who are at once members of the Theosophical Society and of one or more of

the movements which so far have been in greater or less degree associated with the Society, in the sense that in the beginning the majority of their members have been members of the Theosophical Society, so that the spirit of such membership has brooded over these movements at their birth-pangs and in their childhood.

THE SOURCE OF KNOWLEDGE

To such I say that however much we may "know"—I place around this word inverted commas since a study of the Second and Third Objects of the Society should cause us to use the words with the very greatest hesitation, if we should use it at all—we must not use our "knowledge" as a bludgeon to compel in others the "knowledge" we think we have. In any case, knowledge cannot be compelled, not even the insipid variety which is all most of us have at the best. Knowledge must grow from within. It takes no other source. And the true value of our own "knowledge" lies no less in its power to stir *other* "knowledge" in those around us than in its power both to inspire us and to bring some under the very spell it has cast upon ourselves. True knowledge, knowledge stripped of inverted commas, always assuming that we can contact such, must ever be as universal as it has particular applications. If I am a member of the Liberal Catholic Church I ought, if my membership be pure, to be able to help those who are members of the Order of the Star or of any other movement to become better members of these movements, more wisely dedicated to the truths such movements embody. Truth is one, be its forms ever so divergent. Antagonism, persecution, hostility, intolerance—all these arise from identification of form with Life, of mistaking form for Life. The more our allegiance is to the Life the more do our antagonisms diminish, the

more are we free, however much we may use forms which may be more or less confined to the particular aspect of the Life with which we are concerned. To use a form is to make it a channel for Life. To abuse a form is to identify it with the Life.

I have said above that I can smile understandingly and tolerantly upon fanaticism, not in a spirit of conceit but in a spirit of community of personal experience as to the place of fanaticism in growth, even in the growth of those who are most advanced in this outer world of ours. I see its place. I see its value. I see its purpose. But there is one great thing the true Theosophist must do. He must guard the Society against the slightest failure in the work it has to do, in the message for which it stands, in keeping open the portal of Brotherhood in absolute freedom, so that all may pass through who believe in the existence of Universal Brotherhood and know that Universal Brotherhood must triumph in themselves and in all around them. He must see to it that membership of the Theosophical Society is open to all in whom there dwells a sincere desire to be brotherly, who are prepared to respect others as they would themselves be respected.

· WE MUST BE FREE

He must see to it that the Theosophical Society never ceases to welcome to its membership all whose faces are set towards Brotherhood, no matter what they believe or disbelieve—for themselves. There must be no orthodoxy in the Theosophical Society, no articles of belief, no dogmas, no Theosophical castes or creeds, which any members label "true Theosophy," as distinguished from the Theosophies of other people. The Theosophical Society demands from us, and we pledge ourselves to give to each other, brotherhood, kindliness,

understanding, respect. The Second and Third Objects stress the need for study, so that we may gain knowledge of the Science of Life, which Theosophy is. But if any member of the Theosophical Society declare that such and such doctrines, beliefs, teachings, constitute Theosophy, are the true Theosophy, without adding the all-vital words "for me," he is arrogating to himself authority he does not and cannot possess, and, I would add, a knowledge which the very declaration itself negates. Within the Theosophical Society we must be free, happily free, to believe what we like, to work for what we like, to stand for what we like, to dress how we like, gladly associating in all Brotherhood with our fellow-members in their exercise of that same freedom. We learn to rejoice in ardent differences of opinion, and only unbrotherliness renders a member unworthy of the honor of membership and liable, therefore, to the evil karma of removal from the truly Golden Roll of the Society.

WIDE OPEN DOORS

I hold most strongly that the doors of the Theosophical Society must be kept wide open to all who can answer to its call to Brotherhood. At one time or at another the force of some truth, a number of its members may deem they have seen, may make the Society appear committed to such truth. The majority of the members may give adherence to some movement the tenets of which appeal to their intuition, as for example the Liberal Catholic Church, the Order of the Star, Co-Masonry. Some may find in one or other of these, or in other movements, the outlet for the greater portion of their energies and fervor. But God forbid that they should even implicitly, far less explicitly, give colouring to the idea that membership of such and such a movement is that for which Theosophy or the Theosophical Society

stands in fact though perhaps not in name, substantially though not overtly. All manner of considerations have brought the many thousands of members within the Society's ranks. This, that or the other may have attracted you and me, but was there not in all of us a strong reaction to the Brotherhood idea and declaration? Let the Theosophical Society so face the world that the welcome of Brotherhood shall be its supreme appeal above all other appeals. Let this appeal tower above all other appeals. Let the appeal of Brotherhood grow stronger and stronger in the only way in which it can increase in strength—by an example of joyous goodwill among us all entirely undisturbed by the activities of rapidly growing individualities. Let us by all means say, if we choose, that our Theosophy, our membership of the Theosophical Society, has brought us to such and such a truth, to such and such a splendor, but let us add that we know that others have similarly been brought to other splendors, and that the heart of every splendor is Universal Brotherhood. Let us individually sacrifice at the altars congenial to us, but let us all sacrifice at the altar of Brotherhood. Let the banner of the Unity of Life wave above all other banners, and let it be the first to catch the eye of all who seek happiness and truth. We must keep the Theosophical Society safe for the world, open to the world, and never allow one door of entry to be closed through which a single individual seeks to pass in the name of Brotherhood. No one door may be claimed to be superior to another, more truly Theosophical than another, truer than another. All doors are one which open to the knock of Brotherhood. Truth is the business of individuals. Brotherhood is the business of the Society, as also the urge to individuals to seek their truth through Brotherhood. I have no hesitation in saying that however much we may individually be pre-occupied with our own personal avenues to truth we are very definitely failing

in our duty both to ourselves, to the world at large, and above all to the Theosophical Society and to the furtherance of its work in the outer world, if we do not avail ourselves of all possible opportunities to lift our Society out of all danger of confusion with the particular pathways we may be treading, so that, be our allegiances what they may, we ever declare that all pathways are pathways into the happy comradeship of the Theosophical Society so-be-it they are pathways of Brotherhood and not of disintegration and illwill. The Theosophical Society is justified as innumerable divergencies and differences of opinion and of activity become one in Brotherhood and life, even though they remain many and separate in outer form and expression.

RESPECT FOR OTHERS

One other point. Does not membership demand from us that we learn to become sympathetic to all in which others, and especially our fellow-members, find their joy and inspiration? Shall we not enter into the spirit of their joy and inspiration *with them*, however little the source of their own glowing life may affect us similarly? Should we not be able happily, even usefully to ourselves, to enter in some measure into activities in which we do not find ourselves able to participate, when we see that these activities are matters of supreme moment to our friends? Can we not do something at least in the name of Unity, be the diversities ever so diverse and apparently at opposite poles?

The teachings of Krishnaji may not appeal to me: Must they? Ought they? The teachings of the Liberal Catholic Church, its ceremonial, may not appeal to me: Must they? Ought they? Co-Masonry may not appeal to me: Must it? Ought it? Is there a "must" or an "ought" about these things? And even if there is, is any one of us a person

entitled to utter it? Must I, ought I, to believe in the existence of Masters, or in reincarnation or in karma, or in H.P.B. or in Dr. Besant, or in Mr. Krishnamurti, or in the records of the investigations made by Bishop Leadbeater? There is no "must" or "ought" about any of these things. But may I say that there "must" and "ought" to be respect, glad and unreserved respect, for that to which any pay heartfelt reverence, for all through which any find themselves stirred to an increasing sense of their Divinity? I think the Theosophical Society utters in some measure a "must" and an "ought" in these things in the name of Brotherhood and for the sake of Brotherhood. For the rest, "must" and "ought" are for internal use and only under very extraordinary circumstances for external application.

CONSTRUCTIVE UNREST

As the years pass the Spirit of Theosophy becomes increasingly vibrant, its message of scientific Brotherhood spreads ever more widely, with the result that members of the Society itself grow more and more alert to Truth as they may be capable of understanding her, while the outer world gains receptivity and all Brotherhood movements gain in inspiration and in power. In some ways, perhaps, there is much more diversity than there used to be twenty years ago, more individuality, though to counterbalance this there is a keener sense of the fundamental and underlying unity of all Life. I would venture to say that more Truth is to-day open to our eyes than has been open for many centuries, and therefore more unrest as the self-satisfaction of ignorance is disturbed out of its placid inertia by the searching and disturbing rays of more penetrating light. This highly desirable unrest is manifest no less in the Theosophical

Society than in the outer world, and we hear much of the disturbance of members' minds and hearts as the result of the working of new forces in our midst. There is but one danger in this: that it leads to unbrotherliness, to pride, to a sense of superiority, to a sense of being in exclusive possession of the whole truth, of the only genuine revelation. Disturbance *qua* disturbance is a splendid achievement. Unrest is potent with constructive possibilities. But disturbance and unrest do one or another of three things—they depress, they harden or they mellow. Which are they doing in the Theosophical Society? If they mellow into deeper understanding, they are indeed a blessing; but if they harden or depress, they endanger the growing life of Brotherhood within those who suffer themselves to be at the mercy of unrest rather than to utilize its splendid freeing powers. We are being disturbed to our infinite advantage in so far as such disturbance draws us into closer comradeship with our brethren. We are being disturbed into greater balance. But if depression comes, or added pride and the separative sense of not being as others are, of being more favoured than others, exalted beyond others, then are we being disturbed downwards instead of being disturbed upwards, we are becoming hardened instead of being softened into mellowness.

THE ETERNAL GOAL

With a growing richness in diversity of truth must come a deepening of brotherly spirit, a closer comradeship, a more pervading tolerance. Is the Theosophical Society stronger for the wider vista of Theosophy now confronting us? Are we becoming more inclusive, or do we break up into sects and cliques each exclusive, more or less, of all the rest? Do we realize that Theosophy is infinitely bigger than its increasingly diverse interpretations? Do we cherish—fanatically, if you

will—our own peculiar visions of the Truth, and respect the visions of others as we would have ours respected, rejoicing in their fanaticism almost as much as we may revel in our own? It is true, of course, that fanaticism generally tends to be exclusive and antagonistic, but cannot Theosophy teach us a higher fanaticism—a fanaticism which ever guards, as it pursues its relentless way towards its goal, that spirit of Brotherhood which is an Eternal Goal within all goals?

Let us readjust ourselves greatly, amidst the diversities crowding in upon us, to the Goal Eternal, never losing sight of it, ever manifesting it in our individualities, in our fanaticism, ever insisting upon it in all things, never losing hold upon it ourselves, and ever making it the dominant factor in the life and work of the Theosophical Society.

MY eyes are turned upward to the towering peaks
Whereunto no path leads,
My hand stretches to the unreachable—
But I gaze with love and friendliness
Into the green smiling valley at my feet,
And lo, in the stillness of a clear pool
I behold the whole mountain come down to me.

JOHN BURTON

TWENTY YEARS' WORK

(Concluded from p. 414)

Mrs. Besant writes :

ON September 25th, 1910, five of us—Mrs. Van Hook and her son, my two Indian wards and myself—left dear Adyar behind us, and steamed out of Madras by the mail for Calcutta. Kind friends brought us milk and fruit on the way, and we travelled pleasantly through the rain-drenched districts. At Calcutta, the ever-hospitable Hirendranath Datta took us in charge; and we paid a visit to the Zoological Gardens and started again for Benares in the Bombay train that same evening. The Buddha Gayā brethren brought milk and fruits for our early “little breakfast”; and at Moghul Serai the Cadet Corps and a wave of boys and young men broke over us and submerged us. Our heads came above water at Benares Cantonment, but we sank in deep water on the platform, while other hundreds crowded, scattering flowers like *devas* and hurraing like Englishmen; and we were borne along to our carriages, and slowly drove to Shāṇṭi Kuṇja escorted by apparently the whole College and the School.

Very prettily decorated by loving hands was my dear old home, and by some miracle of ingenuity wrought by Miss Arundale, we were all packed into it. A great festivity was planned for October 1st, and began the evening before with the clever staging and acting by the students of a Beṅgālī play. On the 1st, we began with a meeting in Shāṇṭi

Kuñja itself, where a little shrine room was dedicated in the Names of Those we serve, and very gracious was the influence which filled it in swift response. Then to the Saraswaṭī Temple in the College Quadrangle, where members of the seven great faiths were gathered; and Samskr̥t, Arabic, Pāli, Tibetan, Chinese, Japanese, English, Prākṛ̥t and Gurumukhi rang out in solemn sequence from the representatives of the religions, assembled in brotherly love. Very impressive are these meetings of professors of the world faiths whom Theosophy has united into one body.

The School Hall was the next meeting place, where the Order of the Sons and Daughters of India had gathered in loving homage to its chief, and it was good to hear the warm acclaim of the tie between England and India bursting out spontaneously from these young hearts. A golden badge of the Order and a purse of nearly Rs. 600 were presented, and I spoke of duty to the Motherland and the Empire. In the College Hall we gathered in the afternoon, and many loving words were spoken by professors, masters, boys and girls; and nearly Rs. 1,000 were presented in a handsomely embroidered Indian purse from College, School and Girls' School. Here I spoke on making Truth, Courage, and Reverence our ideal of life. A pleasant Theosophical Meeting in the Hall of the Indian Section closed the day, finishing it, as it had begun, with the benediction of the Presence of the Holy Ones. The purses contents have gone as follows: Rs. 500 to the Buddhist Schools, Rs. 200 to the Pañchama Schools, Rs. 200 to the Almora Hill School, founded by the C. H. C. and carried on by local devotion, and Rs. 100 to the Building Fund of a Girls' School at Bombay. Then I promise myself the pleasure of giving some long desired musical instruments to the College for our Cadet Corps, Guard of Honor and Scouts, and the balance, if any, will go to Headquarters. As the water drawn up by the sun is useless save as it gathers into clouds and

returns to earth as rain, so would gifts drawn forth by love profit little unless from the receiver's hands they fall where help is needed.

After a fortnight's stay in Benares, Saharanpur, Jullundhar, Lahore, Delhi, Agra and Cawnpore are to be visited, and then follows another fortnight at Benares. His Excellency the Viceroy and Lady Minto visit the College on the 10th November, and after the 14th we return to Adyar.

Of this tour, she writes :

At Cawnpore the audience numbered 4,000. Many more English people are now attending Theosophical lectures, a good sign, as Theosophy draws the races together. The large meeting at Lahore was a surprise, because the detection of some of the oldest and most important members in 1907-1908 had almost killed the Lodge. We had a pleasant but short visit to Jammu, where we found H. H. the Mahārāja as friendly and gracious as ever.

The Thirty-fifth Anniversary of the T.S. held at Adyar from December 26th, 1910 to January 1, 1911, has been in every way a record one. The extension in days was necessary to find room for the various activities of the movement, without intolerable hurry. The extension in numbers, the attendance of members having risen to 1,200, was comfortably met by the extension of area in the Adyar compound, and a number of rooms in the ground and second floors of Leadbeater Chambers were in use, and were much praised by their fortunate occupants. The work of Convention began on December, 26th, with my lecture on "The Opening of the New Cycle," delivered to an audience of over 2,000, packed into our Hall and another 1,000 left outside. A Masonic meeting closed the day, the evenings being divided between the E. S. and Masonry. On the 27th the Convention sat for the Presidential address, Reports from National Secretaries and from various subsidiary activities.

In the afternoon Mr. Leadbeater answered questions and Mr. Arundale gave the first of the four Convention lectures on "The Growth of National Consciousness in the Light of Theosophy". Mr. Arundale acquitted himself well, speaking eloquently and with intense conviction, carrying his hearers with him, and closing amid much enthusiasm. The Reports showed progress everywhere, and harmony and good feeling prevailed throughout. A vote of thanks to Brother Leadbeater for his splendid work during the year was proposed by Brother James Scott, seconded by a number of members, and carried by acclamation. Questions multiplied and made a formidable pile, and after the President had laboured at it on the 28th, Brother Leadbeater generously sacrificed himself to the eager querents on the 29th and 30th. A born teacher he is, luminous, patient, and overflowing with knowledge.

In August and September Mr. Leadbeater and myself made a series of clairvoyant investigations on the past of our earth, the moon, and of the two preceding Chains. These will be published next year in book-form, under the title *Man: Whence, How and Whither?* We hope that the volume will prove useful to students, and will perhaps throw light on some of the questions arising out of the study of *The Secret Doctrine*. The first part of the *Universal Textbook of Religion and Morals* is now on sale. The Convention concluded on January 1st with an E. S. meeting, 46 initiations into the T. S., and a lecture from myself on "The White Lodge and its Messengers". Owing to the impossibility of accommodating the crowd in the Hall, the lecture was delivered under the Banyan Tree; and the benediction which fell on those whose hearts were tuned to a subject so inspiring, ended the memorable Convention of 1910.

The President, with Mr. Leadbeater and others, left for Burma on January 12th, 1911, and put in substantial work there. About

a dozen public lectures and as many members' meetings were held, and Sons of India and Masonic Lodges had their share also. From Moulmein she wrote:

Our visit here was of only two days, but two lectures were given to very interested audiences, and a number of Burmans attended the second lecture on "The Noble Eight-fold Path," and seemed to enjoy it. It was pleasant to see their kindly faces break into smiles when some point was made that strongly impressed them. We left Moulmein for Rangoon, where the lectures on "Zoroastrianism" and "Islām" were well attended. On the 30th we had a Lodge meeting and an address on "Temperance". Alas, that such an address should be needed in Buddhist Burma! We also visited a school for Buddhist girls, maintained for the last sixteen years by Ma Hla Sung, a wealthy Buddhist lady. She is not, unfortunately, supported in her good work by her co-religionists, and deserves the more credit in that she stands alone. She also maintains a school for Buddhist boys.

Having returned from Burma, the narrative goes on:

Miss Willson, my two Indian wards and myself left beautiful Adyar on March 22nd, in the motor-car so generously given to me by Mr. and Mrs. Leo. For the last time for many months to come I drove the car which has proved so faithful a servant, never misbehaving, and with absolutely no injury to its account to man, animal or object, since it arrived in 1909.

After lecturing to exceptionally large audiences in Calcutta, one of which was attended by Lady Hardinge, they reached Benares and settled down for a brief stay of three weeks. On April 21st, 1911, the President, with J. Krishnamurti, Nityananda and Mr. Arundale, embarked at Bombay.

In the Watch-Tower written just before leaving, Mrs. Besant wonders:

What will fill the months between the limiting dates of March 22nd and the 7th October (date of the return)? The chief objection felt to Theosophy by the very orthodox of

every faith seems to arise from the fact that we believe, as living facts in the present, in the powers and the Beings in whom they traditionally also believe, relegating them to the safe seclusion of the past. The orthodox Hindū believes in *Avatāras* and *Rṣhis* in the past, but grows furiously angry with the Theosophist who believes in such Beings as active Agents in the world-process now; the Pārsī believes in a Prophet safely away in inaccessibility, but violently abuses the Theosophist who believes that a great Prophet may arise to-day; the Christian believes in Christ "ascended into heaven," "with flesh"; but is much annoyed with the Theosophist who believes in a visible return of that Christ on earth. Why? Why may we not agree to differ, and follow our respective tastes? Because of the fact that the beliefs of the various religions had become polite anachronisms, with only a bowing acquaintance with reality and life, Theosophy was sent to revivify religions, to breathe life into "the valley of dry bones". And there is much rattling among the skeletons naturally, as in Ezekiel's vision; but presently they shall be clothed anew with flesh, and shall stand again on their feet as living men. A new Hindūism is arising, a new Buddhism, a new Zoroastrianism, a new Christianity; but they are really the old ones as they *were* in their vigorous youth, awake and alive, not sleeping, comotose, dying. They arouse enthusiasm, they attract the young, they possess the future in fief. They arouse opposition—naturally; that is the inevitable reaction following upon action. We must choose between action plus reaction, and inertia. Moreover, a certain amount of inertia is useful. One particularly unpleasant part of the reaction is the unclean mud thrown by the baser sort; but that also has its part in the scheme of things, for it returns cyclically. The early Christians were accused of eating babies at their secret feasts, and the reflections of Jews on the birth of Jesus were of the most unpleasant character.

Christianity is none the worse for those whom St. Jude stigmatises as "filthy dreamers," and Theosophy cannot expect to escape the attention of their successors.

From London, she writes on May 12th:

Bombay gave us a noble farewell, and we passed through the entrance to the pier amid a chorus of good-byes from a crowd of friends, through the medical inspection to the launch, from the launch to the ship *Mantua*, where we quickly settled down for the voyage. The P. & O. Co. is an old friend, and its stewards efficiently catered for our vegetarian party, attracting thereby some Indian travellers who asked to be allowed to join us. The passengers requested a lecture between Bombay and Aden, and I spoke on "Reincarnation", and so gave rise to many questions during the voyage. My Indian charges proved quite good sailors; and for myself, it is the first voyage in my life during which I have not once been ill. On May 5th we arrived in England. Alcyone and Mizar are with me at Mrs. Bright's; Mr. Arundale sleeps at my son's, but is with us all day; Shri Prakasha is staying for a while in the hospitable home of Mr. and Mrs. Leo. All are well, and adapting themselves to the new conditions. A generous friend has put a motor-car at my service for three months, an immense boon in this city of huge distances.

Shri Prakasha and I visited the house lately opened for Indian students and societies in Cromwell Road, and had an interesting talk with Mr. Arnold, the Educational Adviser. Mr. Arnold is eminently fitted for his work by his keen sympathy and wide heart, and he is laboring against many difficulties. The rush of Indian students some years ago, who came over without proper guardianship and control, has led to much trouble. Some left the University with debts unpaid, and some injured their country's good name by loose behavior. Oxford practically closed itself against them; and

Mr. Arnold, after prolonged efforts, has only lately succeeded in persuading one college after another to open its doors to them. Now only four remain obdurate. It remains for a better class of students to win respect for their country, and affection for themselves.

The first country work began with a visit to Oxford. Two public lectures were given in the Town Hall to good audiences; and a garden party at which Mr. Arundale and myself spoke on the "Order of the Star in the East" occupied one afternoon. An E.S. meeting completed the work. On the 23rd we went to Manchester, where the League of Liberal Christian Thought was holding a four days' Conference. It was surely significant that the President of the Theosophical Society was asked to deliver the closing address on the "Emergence of a World Religion". The Rev. Mr. Campbell presided at a great meeting in the Free Trade Hall, which was roused to much enthusiasm.

On May 24th we motored from Hale to Bidston through a beautiful undulating and well-wooded country, in all the charm of the fresh green of spring. The rolling sweep of emerald meadows, the dropping yellow rain of the laburnum, the mauve of the lilac, the white and rosy snow of the hawthorn, the golden glory of the gorse, the brilliant plume of the broom, the white spike of the chestnut, brooded over by the calm serenity of the English country-side, made a scene as fair and peaceful as the eye could wish to rest upon. England cannot boast of snowy peaks or rushing torrents, but for rich and gracious beauty her landscape cannot be excelled. And it has a certain intimate and home-like aspect, with its buttercup-flecked fields and its many-hued hedgerows, that distinguishes it from other lands.

Bidston Priory, a delightful house surrounded by beautiful grounds, is the residence of Mr. Joseph Bibby, a Theosophist of many years standing. It is near Birkenhead, Liverpool's

twin city, the Mersey rolling between the two towns. Mr. and Mrs. Bibby had invited the Theosophists of the neighborhood to a garden party, and there was a large gathering, which was first fed intellectually by myself and then physically with tea and innumerable cakes. A little later we betook ourselves to Liverpool for a lecture presided over by Sir Benjamin Johnson and listened to by a large audience. I spoke on "The Masters and the Way to Them," and it was interesting to note how the audience gradually changed from cool attention to warm enthusiasm, warmer than a Liverpool audience is wont to show.

The next day we were in London once more, but not for long, as we leave on the 29th for Scotland. The large Memorial Hall, Farringdon St., was well filled on May 26th for the meeting of the Fabian Society, which I addressed on the subject, "England and India". Mrs. Sidney Webb presided. The opening of the Psychical Research Club on May 29th was a very successful function, and the rooms were crowded to excess. In a five minutes speech, I declared the Club open, and then conversation became general. Among those present were Mr. A. P. Sinnett, Mr. W. T. Stead, Lady Churchill, Lady Emily Lutyens, Mr. and Mrs. Hugo Ames, Mrs. Talbot Clifton, Miss Bright and many well known Theosophists and Spiritualists and Psychical Researchers of all types. The Club has already 400 members. Later in the evening came the Women Writers' dinner, where gathered a great crowd of distinguished women, most of them very fashionably dressed and not at all recalling the "bluestocking" of one's girlhood, though many were of the most cerulean hue in reality. It was interesting to meet again Mrs. Flora Annie Steel, and the wife of noble William Sharpe, and to see in the flesh many who were only names before. But a dinner, as a dinner, is a wearisome function; though in this case it was brightened for me by the interesting

reminiscences of the veteran Mrs. Belloc on one side, and a pleasant discussion on reincarnation and clairvoyance with Mrs. Walter Fowler on the other. The two gatherings were not an altogether desirable prelude to the all-night journey to Scotland, but the train rocked me to sleep quite comfortably.

Right on to Aberdeen we travelled and arrived promptly to time at the granite town of the grey north. If the houses were of grey granite, the hearts that welcomed us were of rosy hue; and we had first a members' meeting and then a public one which grew into warm enthusiasm. The chair was taken by the Rev. A. Stuart Martin, B.D., who made a very interesting speech, showing the value of Christianity of the Gnostic element, now represented by Theosophy. From Aberdeen we went to Dundee. Mr. Graham Pole, the General Secretary, who had flown up to Aberdeen for the afternoon, flown back to Edinburgh for business, and once more back to Dundee, presided; and we had a very full meeting. On June 1st we went to Leven, where there was a garden party at the beautiful home of our host, Mr. Christie, at Durie. In the evening came a lecture in a crowded school-house in Leven. On the following afternoon we motored to Perth, thirty miles away, after a game of croquet, in which I revived memories of more than forty years ago. It was a delightful drive through a country less rich but more picturesque than that through which we drove from Hale to Bidston. The distant hills lent dignity to the horizon; and the varied tints of fir and pine and larch, clothing the nearer slopes, reminded us that we were in a northern clime. We passed through a thickly wooded ravine with a tumbling brook, a Kashmir gorge in miniature, and along a winding undulating road full of charm.

At Perth we held the usual two meetings, and then home again through the slowly deepening dusk. Even at ten o'clock

the daylight had not quite faded. On June 3rd we regretfully bade good-bye to our kindly hosts, and started for Edinburgh, arriving before noon. There we scattered, Mrs. Hay kindly taking charge of Alcyone, Mizar, Mr. Arundale and myself; Mrs. Stead, who had accompanied us throughout, bearing off Miss Bright; Miss Arundale, who had joined us at Edinburgh mothered Shri Prakasha; and Miss Sharpe, who came up for the first Annual Convention of the Society in Scotland, found her home in the Theosophical family of the Pagans. Saturday afternoon was busy. At 2 p.m. I had the pleasure of opening the new Headquarters, a very fine and spacious house in Great King Street, secured at an extraordinarily low price by the rapid action of the able General Secretary, who picked it up with Adyar-like activity when it was offered for sale. The Convention, followed the opening, and the business went through without a ruffle, the officers being unanimously re-elected with much enthusiasm, which their good work had fully earned. The inevitable photograph succeeded Convention, and then we were comforted with tea. The day closed with a lecture to a crowded audience.

To-day we are on our way to Forfar, where a good Scotch clergyman has been bitterly attacking Theosophy and has thus awakened much interest in it, responded to by the National Society by sending lecturers to his parish . . . At Forfar we were the guests of the hospitable Mr. and Mrs. Buchanan, and the Lodge meeting was held in their pleasant garden. Later in the evening there was a good-sized gathering which listened with intense interest to the "Value of Theosophy to Christianity". On the following day we took train to Glasgow, and I addressed a large members' meeting in the Lodge room, and at 8 p.m. there was an immense crowd to listen to a lecture on "A World Religion". The Rev. Canon Erskine Hill took the chair, and made a very charming speech of introduction. No speaker could wish for a

more enthusiastic and intelligent audience than Glasgow gave me that evening. It was a splendid close to a successful tour, and the whole time spent in Scotland was a very happy one. Everyone was so kind and friendly, the arrangements made by the General Secretary were so thoughtfully planned and so comfortable, and he himself was the pleasantest and most helpful of companions.

Some interesting events lie ahead : a meeting with the Bishop of London ; a drawing-room address at Mrs. Kerr's, whom our Adyar residents will remember ; a drawing-room meeting at Lady Emily Lutyan's to meet Mr. Arthur Balfour, where I am to give an address ; a lecture at the Literary Lyceum Club and one to the Islāmic Society ; a garden party and address at Mrs. Russell's, Haslemere ; and a drawing-room address at Dover Castle on the invitation of the Constable's wife. We had a wonderful meeting at Queen's Hall on June 11th, the first of a course of lectures to be delivered there. The great Hall was packed from floor to ceiling, it was a most inspiring sight, and a most inspiring audience. Some hundreds were turned away, unable to find room ; so that our fears that the Hall would prove too large were entirely dissipated.

We left London by the 9 a.m. train for Paris on June 12th, 1911, and had a smooth passage from Dover to Calais. The General Secretary met us at Amiens, and a large crowd of members had gathered at the Paris terminus to give us welcome. The work began with an E.S. meeting that evening, and two lectures, to members only, followed on the 13th and 14th. Some 600 members had gathered in Paris for the meetings, and it was therefore impossible to hold them as usual in the Headquarters of the Society. So the hall in which I had given a Public lecture in 1909 was hired for the members, and we had two very pleasant meetings. We were all astounded by the wonderful success of the Sorbonne lecture.

The vast amphitheatre was packed in every corner, and standing crowds filled the passages, some 4,000 in all. We came through hundreds who, it seems, could not succeed in gaining admission. It was a wonderful sight, for the hall is magnificent. It is semi-circular, the roof a single immense arch; so that the auditors are packed, tier after tier, and present one sea of faces to the speaker. Two large galleries carry the crowd up to the very roof. The lecture, "The Message of Giordano Bruno to the Modern World" roused the enthusiasm of the audience.

(Here end the notes compiled by Mr. Hodgson-Smith from THE THEOSOPHIST, from *Lucifer* and *The Path*. The matter from the year 1911 till the present day waits for a compiler.)



MISTAKES, whether they occur in the social realm or in the building of a new machine, are often the result of active research. The mind knows the end which it wishes to reach, it sees an opening, enters it, and explores far enough to discover that the opening does not lead where the mind wishes to go. Another opening is explored in a like manner and withdrawn from, so that experience is gained at every step. This is not waste, it is not evil, it is not blameworthy; it is part of the material of knowledge . . . This positive and negative knowledge is all useful. There should be no worrying over mistakes, because mistakes are part of the material of experience.

HENRY FORD

A SONG

THERE'S a singing in the wind, Brother
There's a singing in the sky ;
There's a singing in the woods, Brother
Of little things that fly—
 Can't you hear ?

And all among the flow'rs, Brother
And in the water clear
In all the earth and sea and sky
There's a singing—
 Can't you hear ?

What is the song that's thrilling
In all things great and small ?
“The Lord of Life has come once more
The Life that *is* us all.”

So let the breakers' harmony
Ring round from shore to shore
And let the earth resound with song
“He's come ! he's come once more !”

IDA VICTORIA LAW

THE TEACHINGS OF KRISHNAJI AND OF THEOSOPHY

By JENNIE DOUGLAS

IT seems that to some Theosophists there has arisen the idea that the teachings of Krishnaji and the Society do not agree. That thought had never occurred to me, for I have always held the idea that the more I understand what he is trying to get us to understand, the better Theosophist I will be. However, since there is this thought of a disagreement in the air, I thought I would try to compare the teachings with each other and see wherein they agree, or disagree, if I could find any disagreement.

Let us start with this thought held firmly in mind, that we are not trying to prove that Krishnaji stands for Theosophy in preference to other beliefs, for since he is the World-Teacher we know that he can be neither for nor against anything.

First, since Dr. Besant is the President of the Theosophical Society, and to that degree represents what it stands for, I tried to find if she thinks there is any disagreement, and this is what I find she says :¹

The 1928 Convention in Benares will be an ever memorable one for the World-Teacher will be there, its Centre and its Guide. It is a profound joy to me to stand aside, now that he shines out with such Power and Life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares, and all who love me will serve me best in serving him.

¹ THE THEOSOPHIST, December, 1928.

There will be no ceremonials during the T.S. Convention days, for the life he pours out so richly will, when the hour comes, create its own forms in which his exquisite ideals will clothe themselves; but that hour is not yet. All outworn forms, which are lifeless will pass away; no LIVING form will perish; and the Devas who serve him, the Devas who shape the beauties of the Nature that he loves so dearly, who paint the sunset and the dawning, the tiny flowers, and the mighty trees, will, as they ever do in Nature, manifest in new forms of natural beauty, in the Kingdom of Happiness which he is founding on our earth. That heavenly kingdom is within each one of us and its sun will irradiate the new world with its beams, the forth-shining of the spirit within us, the One life which lives in us all.

That leaves no doubt as to where she stands with regard to him, so next let us study the teachings. From what I know about the Society it seems to me that the main subjects that it teaches are Reincarnation, Karma, Evolution, Man and his Bodies, and the Unity of Life; taking these in order let us notice what Krishnaji says on each one. We might say in passing that the little book *The Path* has all these teachings running through it.

On Reincarnation I will give you a few only :

In bygone ages.

Have I known the pleasures of the transient world . . .

At all the altars of the world have I worshipped,

All religions have known me,

Many ceremonies have I performed,

In the pomp of the world have I rejoiced,

In the battles of defeat and victory have I fought . . .

. . . Many births and deaths have I known,

In all these fleeting realms have I wandered,

In passing ecstasies, certain of their endurance,

And yet I never found that eternal Kingdom of Happiness¹

And again :

I have walked towards Thee

Through many lives—

In sorrow, in joy, . . .

I have known from the very foundation of the earth

Of Thy glory, etc.²

¹ *The Search.*

² *The Immortal Friend*, p. 12.

Also :

For many lives have I seen the bleak winter and the green spring.¹

We do not find him using the word Karma, but we do find him talking a great deal about experience, and about the joys and sorrows of life :

Life is a process of accumulating and discarding, of gathering and setting aside . . . If you would see life as a clear picture you must by discriminating and selecting from your many experiences, gather the knowledge which will help you to the attainment of your goal. Life cannot be separated from thought, feeling and action, and when you understand life as a whole, using all experience as a ladder on which to climb, you attain.²

The more one reads Krishnaji and studies him, the more one finds that he says in a few sentences what it takes many books to say on a given subject ; and to me that has been the value of my Theosophical studies, they have given me a background on which I can rely to understand him. With regard to the subject of evolution that is especially true, I found many quotations and finally discarded all of them because I found three lines which I think tells the whole story :

For such is the purpose of life ; to start as the spark of a flame, to gather experience, and eventually to re-join the flame, so that the individual self is destroyed.³

Try and think of anything about evolution that is not covered in that statement.

Man and his Bodies is a favorite subject with Theosophists, and meditation is another hobby of ours also ; he tells us much about our physical, astral and mental elementals and about meditation ; he is dwelling especially on the control of these entities. I quote :⁴

In order to develop the three beings which are within each one of you, harmoniously and co-ordinately and synthetically, and thus to bring about union, harmony and complete peace, you needs must have

¹ *The Search*, p. 16.

² *Life in Freedom*.

³ *The Pool of Wisdom*, p. 61.

⁴ *The Spark and the Flame*, Star Magazine, September, 1928

long practice and persistent struggle. Without refinement, without culture, and without simplicity, which is the outcome of these two, there will be no union, there will be no contact with the flame, for the flame is one; it is simple because it includes all the millions of sparks, and so, if you would attain to union with the flame you must become simple with the simplicity which is born out of refinement, out of culture. For behavior, the outward expression of our inward thoughts, dwells with righteousness, and you must establish within yourselves that right and true behavior in all things and towards all things. In order to express that refinement and that culture, which all people feel at great moments of ecstasy, you must train the body which is the outward expression, or rather which should be the outward expression of your inward greatness, spirituality, and nobility.

So you must first of all control the body, and to gain control needs practice and continual care, and then the body will not develop disharmoniously, and will not have habits, tricks, and sudden desires, sudden worries, sudden angers of its own. The body is merely an instrument of that self which is part of the flame; and as the self which is the spark of that develops more and more, becomes more refined, more cultured, and grows nearer to the flame, the body must also represent in the outward form, the inward feelings, the inward thoughts, the inward purity. In order to control the actions of the body, in order to control the feelings, the passions and the cravings of the body, you must meditate regularly. What kind of meditation is of no importance, if certain forms or systems suit you, adopt them, the result is the important thing and not the system. Whether you achieve the mountain top through one particular form or through another is of small value; what is of importance is that you should arrive at that state of mind and of emotion when the body can represent, can act, can do things that you desire. Together with the physical, which is the outward expression, there must be the inward reality, the inward development of the emotions and of the mind.

In the same article he says again :

As I said previously, there is in each one of us an emotional entity which is separate, which is apart and distinct from the others, creating and destroying on its own, irrespective of the mental and the physical. Without consideration, without thought, the emotional being develops on its own, till it learns to adapt and harmonize itself to the other two. Till that lesson is learned, till that particular point of view becomes its own, it will have to suffer, and in suffering there is not only destruction but also creation.

That sounds like karma, also, does it not ?

He gives the goal for each of the bodies, for he says :

What is the ultimate goal for the mind ? it is the purification of the self, which means the development of individual uniqueness.

What is the ultimate goal for the emotions ?

It is affectionate detachment. To be able to love and yet not be attached to anyone or anything is the absolute perfection of emotion.

What is the ultimate goal for the body ?

Every one in the world is seeking for beauty but they seek without understanding. It is essential for the body to be beautiful, but it must not be a mere shell of beauty without beautiful thought and feeling. Restraint is necessary for the body—control without suppression.

Does he teach the Unity of Life ?

Oh ! Thou art the round stone
That grinds the rice in the peaceful village
Amidst songs and laughter.
Thou art the graven image . . . etc.

Having gone through the mineral, vegetable and animal kingdom, he passes on to the human kingdom, then ends by saying :

My search is at an end.
In Thee I behold all things.
I myself, am God.¹

On the great subject of Love, the burden of the theme of all the teachings of World-Teachers, we find him saying so much that it is hard to leave out anything, I give one only :

Love—however envious, jealous, tyrannical, selfish it may be at first—is a bud that will grow into great glory and give the scent of its perfection to every passer-by. Without love man is as a desert of dry sand, as the river in the summer time, without water to nourish its banks. Those who would attain the perfection of happiness, the beauty that lies hidden from the human eye, must cultivate this quality of love. You must love all and yet be detached from all, for love is necessary to the unfoldment of life. To cultivate it you must learn to observe, you must gather experience vicariously, or through your own treading of the sorrowful paths of experience. It is through experience that you know sympathy, that you are able to give affection to those who desire it, for if you have never experienced sorrow then your heart is incapable of sympathy and understanding.²

One other idea that is not included in the Theosophical teachings, but is so prevalent that it is almost a slogan in the Society, is that the teachings of Theosophy are so complicated,

¹ *The Immortal Friend.*

² *Life in Freedom* p. 49.

so high and mighty so to speak, that the ordinary individual is not ready for them ; that is an idea that we must root out, for our leaders do not teach us that, they are always telling us that "all are one," that we see in others only that which is within ourselves. They also tell us that there are many outside of the Theosophical Society who are much farther advanced in evolution, but it just happens that this is the particular line of evolution that we have been following throughout the ages. It would be much more kind if we would get in the habit of using the expression that certain people are not attracted to Theosophy rather than using the expression, as we all do, that they are not ready for it ; when they desire it they are ready for it, no matter at what stage of evolution they may be.

I am afraid that we are going to get the same attitude with regard to Krishnaji's teachings if we are not careful ; not long ago I was talking with some one, and remarked that since we have the finest philosophy in the world, and that since added to that we know of the World-Teacher, if we do our part and put these things before the public as we should, it would take the policemen to keep the crowds controlled that would come to this place. The reply was that we cannot expect large crowds for the Theosophical meetings nor for Star Lectures because these teachings are such that the majority of mankind are not ready for them. With that idea I do not agree at all. If we are ever going to live up to rule 5 in *Light on the Path* which says "Kill out all sense of separateness," we cannot hold that idea.

My idea is that the world is ready for him now, or he would not have come now, and the fact is shown in that crowds will gather and follow any teaching, no matter how foolish it may be if it is presented to them in a way that they are led to believe that it will help them ; now, we have the truths that will help and why not present those truths so that

the people will, at least, come to find out about them. My experience has been that many many people who have never heard of either Theosophy or Krishnaji accept his teachings as readily, if not more readily than some of us do.

What is his idea with regard to the class of people that his teaching is for? He says :

My love for Thee
Has awakened the love
For all.
I must bring the world
To Thee.¹

And :

Because I belong to all people, to all who really love, to all who are suffering.

And if you would walk, you must walk with me.
If you would understand you must look through my mind.
If you would feel, you must look through my heart.
And because I really love, I want you to love.
Because I really feel, I want you to feel.
Because I hold everything dear, I want you to hold all things dear.
Because I want to protect, you should protect.

And this is the only life worth living, and the only Happiness worth possessing.²

When answering a question about the quickening of evolution at his coming, he answers :

I say that liberation can be attained at any stage of evolution by a man who understands and that to worship stages as you do, is not essential. As you have snobbery in the world, and pay reverence to aristocratic titles, so you have spiritual snobbery; there is not much difference between the two.³

In answer to the question "Have you one teaching for the masses and another for your chosen disciples?" He replies :

I have no chosen disciples. Who are the masses? Yourselves. It is in your minds that the distinctions exist between the masses and the chosen ones, between the outside world and the inner world. It

¹ *The Immortal Friend.*

² *The Pool of Wisdom.*

³ *Let Understanding be the Law.*

is in your minds that you corrupt, step down the Truth. O friend! If you are in love with life you will include all things, transient or permanent in that love. You want to have a special teaching for the chosen few, because in your heart there is separation; and you wish to confine the pure waters of life and keep them for yourselves. Can you ask the sun if it shines for the masses or for the chosen few? Can you ask the rains whether they are meant for the plains or for the mountains? If you do not understand you will, as has always been done, make this teaching for the few, and so step down the Truth and betray it.¹

It is not remarkable that we find so many things in his teachings that are along the same lines that we have studied so long, for I believe that any organization existing for the benefit of mankind could find the same thing true. We have seen his teachings compared with those of Emerson, with those of Jesus, with the *Bhagavad-Gītā*, in fact with many others also, and we find similar statements, this is only natural because he is the World-Teacher, and therefore he teaches all that has ever been taught on this earth before, placing it in a new light for the new age that is coming.

He is all things to all men, if you notice him you cannot help feeling that, sometimes when ones sees him one feels that one is seeing a child in all its joyousness and purity, again one looks at the youth, so many people who saw him soon after his brother passed on, expressed themselves that he looked like a broken-hearted boy who needed to be loved: again he appears to be the man of insight and understanding, sometimes he reminds one of a mother in the way he looks at people: and then—there are times when one sees him—one wonders that anybody could dare to approach him, the god-likeness shines out from him with such force. Naturally this is so, for he is all, he includes all in his consciousness, the child, the youth, the man, the woman, the God, for he is all—He is God.

¹ *Let Understanding be the Law.*

THE CULT OF THE PHYSICAL

THE PHYSICAL BODY—THE PERMANENT ATOM

By EVELINE LAUDER

IN our earlier days as a Society it is safe to say that the physical body was, by a certain number of enthusiasts, a good deal despised. Among a decreased number, one may assume it is so still. The wisdom of this attitude may be questioned, but it was a natural outcome of a tremendous wave of spiritual force, thrown against a similar one of materialism which threatened to engulf religion years ago. It was also the invariable stage on the track of development of all religious movements, as for instance, the Christianity of the Middle Ages, when an immense impulse towards asceticism swept over Europe, producing its saints, martyrs and recluses in due course. Among certain communities and individuals that impulse still persists. It is cyclic as all else, and possesses its own power of ebb and flow. But there is always the intermediate period which, strictly speaking, would appear to be ideal, inasmuch as it betokens equilibrium, balance—where the two extremes unite, each bringing the harvest of its experience to the altar of the generations, no more as antagonists but as complementaries. Returning to the contempt sometimes displayed by extreme ascetics towards their very useful vehicle the physical body, I venture to define what, for me, it really is, and to take my stand

with those who have beautifully and truly named it: "The temple of the Living God." To me there is more poetry, more reality in that phrase, than in the term of "seventh principle," "gross vehicle," "material shell," and others similar. Also the term "animal" is connected with the picture of a lower kingdom, though equally important in its sphere, and an avenue of approach to the other. I do not mind "servant," in fact that designation has been ennobled by the use of it in many sacred Scriptures. And the word "service" is an image of that which is holy.

Yet I can never think of this garment of human flesh without recalling the stately language of *The Secret Doctrine*, where H.P.B. refers to the Bodhisattvas, and to the Projection of their "Shadow men," "who are themselves".¹ That to me has ever signified the union, the identification of the "Watcher and His Shadows," spoken of elsewhere.² True, the symbology employed relates to a Being beyond our ken; yet the extreme grandeur of our philosophy is that we *can* use such a symbol in many senses. It will always cover the ground. It is the ever-unfolding Wisdom Principle in ourselves, that will enable us to distinguish in what particular sense it is used, when purposes of study demand division and limitation. Thus, for me, "the Watcher" would be, humanly speaking, that Personal God of each of us, and His "Shadows" the earthly incarnations, and also the divisions, mental, emotional, and physical of these themselves.

Some may fear and complain that to use this phraseology in the lesser senses is to risk dwarfing the larger conception: I do not think so necessarily. If so, it can equally magnify the lesser. The issue depends on ourselves. Our Master Occultist, H. P. B., could handle any word-symbol, and make it cover a very diverse area. Hence the charges of

¹ *S.D.*, I, p. 285.

² *Ibid.*, p. 286.

obscurity and confusion sometimes made against her by those who would have been surprised to learn that the real explanation was *their own incapacity* to entertain more than one idea at a time. But she moves in the greater Cycles, we in the baby days and years.

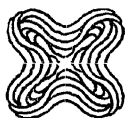
If only we could say what the physical body really is, why then, I suppose, in the quaint wording of an old writer: "The world itself could not contain the books that should be written." Do we, even as Theosophists, realise what that teaching of its Permanent Atom revealed to us?

The fact, more vital perhaps than any other is: "There is no death." Before we had it given to us, we received, it is true, a beautiful and interesting description of the worlds beyond from eye witnesses. We even made our own experiences there. But when the beloved "past," leaving the shrine cold with the seal of its mortality fast becoming apparent, what comfort for those who loved the smiling eyes, the brow and hair, the mouth of whose every curve we were possessed, the lithe or, it might be crippled, form we had tended and rejoiced to know as ours—all that was to go, either by the slow process of earth disintegration, or the swifter one of fire. But of it nothing, nothing, as we knew it, was to be left. It did not help us that we should be told to set our affection on the incorruptible. It was the corruptible that the corruptible desired; *our* body and lips and arms yearned; *our* hands were empty. But with the more detailed teaching of the Permanent Atom came the sense, for me at least, of a bridge, a fragment which in some then unconsidered fashion should render possible recognition in the heaven world. Ardent Christians have the same difficulty. To some indeed it seems given to sense the constant link, at least after the first moment of bitter loss is over. But to others, equally devout, the consolation is somehow denied. It is the difficulty of just such a one as was passionately propounded to me,

that has helped the inducement to write this paper. And to be offered, as an explanation of this agony of parting, the fact that the whirlwind of grief and tears had shut them away from the dear one seemed really cruel, however true. I can remember with regard to a desperate longing of my own to have lived, or to remember living, in an age with one of my soul's heroes, imagining it as follows :

Take all the roses born since then,
And all the Junes, and all the gold,
For this one hour of Joy untold.
Take them ! but give me *him* again.

That was written out of a full heart. Who shall reproach the unreason of such a desire ? Not those who remember their own blindness ; not those before whose eyes is unrolled the panorama of births and deaths. How well one can sympathise to-day with that : "I want to know—I want to know, myself !"



THERE is neither evil nor good from the eternal point of view, but there is good and evil for the man that lives in the shadow of the present, which is constantly changing ; and that is why he is so frightened. To attain that liberation, that freedom, he must be beyond good and evil, which is to be beyond all fear—fear of the present, fear of the past, and fear of the future.

J. KRISHNAMURTI

THE SCIENCE OF THE FUTURE: A GLIMPSE

By E. W. PRESTON, M.Sc.

INTO the world has come a new doctrine. Again and again in the world's history, in the long process of the development of mankind, this has taken place, each time the new truth arises from within the heart of man; stimulated perhaps from without but growing from within. We may water the seed, the sun may shine upon the tender plant but only the urge of the life within will cause it to grow.

This new truth can be expressed as the realisation of consciousness and on every side we find it taught. The scientist discusses relativity and reality, the hitherto absolute concepts of time and space being realised by him to be aspects of the relation of the consciousness of man to his surroundings. The Theosophist speaks of the consciousness in all the kingdoms and of the need for the identification of ourselves with that One Life. The mystic teaches that God is to be found not by mental reasoning but by conscious experience, either by the union of our Life with God or with our Brother Man. The psychologist talks of the evolution of the intuition—"being the mechanism of consciousness . . . it is an evolutionary fact observable at every stage of the evolution of that consciousness". The Great Teachers of men tell us that doctrines and creeds are unreal, that we must cast aside these names, these words and forms, and approach the reality within, that we must retire into our own consciousness and

there experience, that we must know that of which we speak and then, and then only, can we be Saviors of the world.

Let us endeavor to catch a glimpse of what is before us . . . Tentative and delicate are the tendrils which the new truth is sending down into our minds, for it is a truth dealing with the inner life, with consciousness itself.

Let him who would develop this new sense go out alone into the woods. There he will find a sense of peace, something which enlightens and inspires him. For in nature, in the mineral and plant kingdoms and in the fairy and deva life associated with them, we have the Life working absolutely in harmony with the Plan. This is why man must himself "grow as the flower grows"; not because he should imitate the ignorance of the flower but because he should put his whole Divine Life in line with the One Will towards evolution. In the forest or on the heath, with the sky above him and the earth beneath his feet, he feels a sense of happiness, because all nature, the trees, the clouds, the blades of grass, are not struggling but are entirely in the hand of God. Silently, as he watches and worships, comes the sense of that Oneness of Life. He understands why, when a member of mankind attains, all nature thrills and feels subdued.

As he learns why nature helps him, so does he find the life in all material things, for as he sits in his room in contemplation, suddenly the walls will open into something more divine. This vision is there for all, even in the darkest city office, in the street, or in the factory. As he walks the city streets, impersonal, wishing no longer to impress himself on any other portion of the universal life, each man may sense the joy of the fulfilling of the divine purpose in the atoms of every paving stone. How much more is this vision open to the scientist, if he will but add to his conception of nature as a realm of Law and Order, the recognition of it as being also the manifestation of Beauty and Life. The trinity

in the lower kingdoms is Law, Beauty and Life, in the mineral Law is perhaps predominant, in the plant Beauty and in the animal the Life.

What then will be the science and scientist of the future ? The creative activity of science is the bringing into the physical brain of the knowledge of the laws impressed on matter by the One Divine Life. Science, even to-day, is going far beyond appearances and is beginning to see the world in these terms of reality, though the students of this particular aspect of the work of the Divine Life known as scientists, are not always self-conscious of what they do. The artist, the musician or the poet catch the inner meaning of one aspect of this Divine Life and are its channels to the physical world, the scientist brings down ideas into the physical world from the mental world of the mind of God. He, too, just as much as the artist and poet, creates. This creative power is one and the same in all, for when the man becomes a great scientist we find very often that he becomes a great artist also, and the greatest of the poets can see the life in the atom and in the machine. To-day, with the coming of this creative activity we find the poet, the musician, the scientist and the saint becoming manifest in one and the same person as they were, of old, in Pythagoras. For when to the eye of the spirit, of the imagination, all forms appear unreal, when the scientist contemplates matter and knows it to be not matter, but force, not real but an illusion, then he is ready to see the One Life in all, then he sees that Knowledge and Service to Humanity, the Life and the Way, Intuition and Science, are one and the same.

How then will such a man, the scientist of the future, examine his materials ? What will he see and do as he stands in his laboratory ?

The chemist of the future will first recognise consciously the existence of the Divine Life in the matter with which he

is experimenting and hence will realise that in his practical work on that material he is coming into contact with Life in the mineral kingdom. He will endeavor to identify his consciousness with the element or elements which he is studying and, at the same time, he will, in virtue of his position at a higher stage of evolution, be able to look at the reaction from above and seek to sense which particular Divine Law is working through the form. In this effort the awakening intuition will perceive facts concealed from the mind and thus build the bridge from the lower to the higher, from the world of Matter to the world of Life. In contacting that world of Life he will see the elements not merely as passive bricks out of which the Great Architect builds His Universe, not as letters of the alphabet of nature out of which blind force produces words or compounds, but as evolving entities bound upon the Wheel of Life and to whom he owes a service. He will see himself rendering that service as he brings to bear upon them the powers of heat and electricity, as he causes combination and disintegration, as he evaporates and condenses, causing them to pass through the cycle of births and deaths, through the three lower sub-planes, solid, liquid and gas, the sphere of the mineral's life in the three worlds.

For the mineral there are two ways, order and complexity, in which evolution takes place, two ways in which the atom gains experience; one culminating in the crystal and the other in the cell. Just as in the vegetable kingdom the plants of to-day differ from those of past ages, so do the members of the mineral kingdom differ from those of early times. That fact in nature, to-day called the Periodic Law and so little understood, will be seen by the new scientist as the scheme of the evolution of the elements; in which they take their place on the spiral of space as the races and sub-races of mankind do on the spiral of time. The races of

men follow each other in time but the elements exist simultaneously and follow each other in properties. As the life-wave progresses in time the elements will become more and more responsive and less rigid. They will begin to show the power of transmutation, a process which has already begun.

In the early days of the earth, when the world was yet molten, few if any crystals appeared. To-day we find crystals in almost everything, but still small. Crystals are the flowers of the mineral kingdom and so the laboratory will be to the chemist his garden, each gem a flower. Take for instance a silver chain that lies before me. In it is a wondrous beauty, first in its lovely curves, in its outward form as beautiful as that soft pussy curled within her basket. Lift it and see how it rejoices in its form and seeks to fall again into those gentle curves. Only an artist could make you see its beauty on paper. It is "rhythm everywhere of straight lines and curves". My chain has not been used for some time and it stirs, the life within it stirs with joy at contact with my consciousness, lying out upon my desk it rejoices. Go yet a little deeper. Each link is linked to each and each has its tiny life, each has been tried in the fire and tested. Each is a tiny individual, quiet, sweet and gentle. For silver is a lovely moon-lady clothed in shining gossamer white, and so are the fairies that attend her. Silver is like drops of water, the silver drops of spray falling in some vast cascade. Some day the silver chain will reach perfection, she will no longer tarnish but remain pure and clear as crystal; for this is the goal, the apotheosis of the mineral kingdom. The world then will be as the New Jerusalem:

That great city descending out of heaven from God . . .
and her light was like unto a stone most precious, even like a jasper
stone clear as crystal . . . the city was pure gold . . . like
unto clear glass . . . and the foundations were garnished with

all manner of precious stones, jasper and sapphire, chalcedony, beryl and topaz, jacinth and amethyst.

As the crystal represents the goal of evolution of the mineral through order, so the colloid and the organic compound by their very complexity and instability are able to express another aspect of life which is to reveal a new type of beauty. As the colloid builds up into the cell, as it finds its place in the body of an animal or human organism, so in its turn it comes into contact with the new type of life which is its next step in evolution. Its life is stimulated by this contact just as gems are helped by contact with humanity, and as our pet animals progress because of their association with man.

All this, as well as the relation of the angel kingdom to nature, will be the field of work of the new scientist. To be able to contact the inner reality, the life, is to open a channel for the Highest, for His power to flow forth into the world like a flood. We are but atoms on the way, let us pour out ourselves in light, becoming part of the Universal Life. Thus shall we praise the Holiest in the height. In the depth, the depth of our own being, there we praise the Holiest also, for the depth, too, is an open door, a tunnel opening into the Universe; we are the bridge, not between earth and heaven, but between God and God.



THE RETURN OF PAGANISM

By HELEN VEALE

THE world Press of late has given currency to reports of a strangely significant movement, though yet of small proportions, that has taken form in Germany. We read that General Ludendorff, of war fame, is touring Germany with his wife, as missionaries of a revived national paganism, asking people to repudiate Christianity as an alien and Jewish faith which has sapped the vigor of their Nordic race. Germany's downfall in the war he attributes to a conspiracy of Jews, Jesuits and Freemasons—in truth an oddly assorted triumvirate of movements—and so he goes forth as an apostle of the old Teutonic gods, Thor and Woden, Freya, Baldur and the rest. It seems as though the mission were not yet being taken very seriously, for out of two thousand who listened in the little Saxon town of Aue, only twenty remained behind at Frau Ludendorff's invitation, to sign the proffered pledge ; but yet it is among the strangest of modern portents that such a man as Ludendorff—no weakling or visionary—should lead such a crusade. He has had the courage to lead in action, but has not been alone in the thought, if we may judge from the tendencies of current literature, especially novels. A steadily growing proportion of these, as Marjorie Bowen's *Haunted Vintage* and John Buchan's *Dancing Floor* for examples lately encountered, voice the interest of the moderately intellectual public in the world of Pan ; and not moreover an

archæological interest in antiquities of a bygone world, but rather a not unhealthy curiosity about some Bluebeard's secret chamber which we have been forbidden to explore, while vitally in possession of the key.

From the first Christianity has been a missionary religion, sent from one land to convert the people of another, refusing to acknowledge any affinity with the older faiths it dispossessed, or to thrust its roots deep into the native soil of a local culture. How far this was in accordance with the wishes of its founder, or the inevitable result of contemporary religious corruption, it is hard to say and scarcely of more than academical interest, since we are concerned with Christianity as it is and historical reactions to it, rather than with what it might or should have been. But it is easy to trace a resultant weakness throughout the structure of Western civilisation, owing to its religion having been thus a surface and airy growth, leaving the deeper strongholds of human nature unpenetrated and unsubdued, or even hidden under a specious puritanism. Eastern religions are more deeply and vitally interwoven with the whole life of the average man, to the extent perhaps sometimes of too much acceptance of what he is, instead of pointing all alike to a supremely high ideal, and ignoring the futility of their efforts to attain it, and their consequent too frequent abandonment of all effort beyond outer conformity. The Buddha like the Christ preached the life of saintly perfection, but His Eastern followers seem always to have recognised that not all could be expected to lead it, and to have provided suitable spiritual consolation and guidance for man at every stage, instead of abandoning the morally unawakened or spiritually defiant as children of the devil.

However it has come to pass, the result has been that, in the West, there have always been men who, consciously or sub-consciously, accepted this Christian disinheritance,

and as "Children of the Devil" have claimed their patrimony, and sometimes found it not so contemptible as good Christians profess to believe. It is a well-established fact that in outer appearance Satan has borrowed from the old fauns and satyrs of classical ages, so he is the Christian disguise of the great god Pan, universally beloved as much as he was feared, and not as dead as some poets would have us believe.

The great loss to the West has been the divorce between Christian ethics and æsthetics, between the Good and the Beautiful. Only the poets have consistently raised their voices in defence of a sane and whole view of life as divine, and this has been so much in opposition to their religious environment that we have the curious anomaly of a Milton writing his great epic of the struggle between Good and Evil—God and the Devil—with the full intention of increasing men's devotion to the first and abhorrence of the other, and unconsciously, or rather from his own sub-conscious sympathies, achieving just the opposite result, and exposing the true nobility, under all veils of matter, of the Great Adversary, prototype of the God Resurgent in Man, ever measuring himself in strength against his divine source, or against that externalised authority which represents him.

With the rise of the modern natural school of philosophy in Germany—itsself inspired partly by English poetry—and the breakdown of all orthodoxies following the French and other revolutions, it became possible for a gentle poet like Wordsworth to exclaim :

Great God, I'd rather be
A pagan, suckled in a creed outworn !
So might I, standing on this pleasant lea
Have visions that would leave me less forlorn,
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

Still more boldly could Shelley take and invert Milton's great theme in his *Prometheus Unbound*, and exalt the glorious

figure of the Great Rebel, as Milton had instinctively felt him through his Puritan inhibitions.

So we come to the present day, when psycho-analysis rather than religion has taken possession of the field of discussion of moral and ethical values. The world has grown smaller, or man larger in his power of grasping it; thought and emotion are fast becoming universal, free from the parochialism of sects and schools. Perhaps even religion is no more wanted, but in any case we are no longer satisfied with Nineteenth Century religion. So first there is a harking back to the old and outworn creeds of the past, even to the incredible extent of an attempted revival of Paganism in scientific Germany. But that is unlikely to go far. Ours is an age of Promethean revolt against orthodoxies of all sorts, and we all feel it a prime necessity to worship only what is worshipful, to distinguish between Good and Evil by the sanction of our own human experience, and not fall into Milton's mistake of enthroning Fear and debasing Courage.

The first point to set right is our understanding of religion itself, in its broadest sense, and frankly to recognise that all religious systems hitherto have been compromises between worship of God and worship of the Devil, in the sense that they have been inspired at least as much by fear as by love. It is true that Christ—as others before Him—said "Perfect Love casteth out Fear," but we have let the money-changers back into the temple that He cleansed. The wise of old said that the Devil is but an inversion of God, and so it is that the Devil to the puritan mind mostly takes the form of a perverted power of love, and repression by the discipline of Fear has been the means employed to fight him. But the modern mind revolts against this, preferring even the splendors of the fallen angel to the moral ugliness of a jealous Jehovah, who calls to man to fear his wrath. In truth, what is there to choose between such an attitude and that of the Hindū Kali worshipper,

or devotees of any idol that demands blood-sacrifices and propitiatory rites?

All religions, Christianity included, have to purge themselves thoroughly of this devil-worship which has been the orthodoxy of the past, to set up Prometheus in the place of Jove, and to realise that this true God of human evolution, has for his consort Asia, who is both Natural Beauty and Love. Names matter little to the truly religious man to-day, who feels fraternity of soul far more easily with the enlightened follower of another faith than with the unenlightened of his own. The essential thing is to cast out fear, which is everywhere and always the cause of devil-worship, under whatever names it masquerades.

So repressions and suppressions must go, and we must all trust Life, letting experience alone close doors behind and not before us, and awakening by all means our intelligent sympathies, so that we can share all human experience everywhere, and more quickly gain those natural inhibitions which defend our rear in the great onward march of humanity towards perfection.



A MORNING THOUGHT

TIME after time, through countless years,
The warriors of the night ride o'er the earth,
And think that in the spreading of the dark,
The sun and day lie vanquished.
Yet ever in the morn, the sable hosts
Fly, as the hounds of dawn bay in the East,
And once again, resplendent, God draws near,
Triumphant and alone.

So in our lives, time after time,
The dark, sad shadows, cobweb-decked, of fear,
Put joy to flight,
And numbed and cold, we shiver and are sad,
Yet ever joy returns.

Life has its winter-time, that passes by,
And spring gives way to full-flushed summer-tide,
The days of joy draw out,
The nights, no longer bleak and cold,
Are decked with stars,
Set in a web of deepest violet-blue,
Luminous, beautiful, and full of song :
While fear dissolves, and thaws beneath
The warm and scented zephyrs of God's love.

LAURENCE JOHN

MAGNETIC ASTRONOMY AND ASTROPHYSICS

By G. E. SUTCLIFFE

II

IT was important to set forth briefly, the remarkable progress of scientific thought since the Coming of the World Teacher before describing in detail the results obtained by this scientific group. For these results are so extraordinary that unless we could show that our work is only an item in a great world movement which embraces the whole of humanity, we should feel ourselves in the uncomfortable position of appearing to regard our work as of greater value than the similar work that is being done through others. The most momentous piece of work is, of course, that being done through the ordinary scientific channels, ours being supplementary and explanatory of this. We appear to be doing what may be regarded as an extension of what has been set forth in *The Secret Doctrine*, and in the writings of Bishop Leadbeater and Dr. Besant. All of it seems to us to be in accord with the teachings of the above, we are merely extending it.

When *The Secret Doctrine* was written, the gap between it and the contemporary scientific point of view was so great as to be quite unbridgeable. As shown in the previous article, this has been narrowed by the progress of scientific research especially during the last three years. It seems reasonable therefore, that this time should be chosen to fill up the

remainder of the gap by additional information from occult sources. This may explain the unusual help that has been given to us from the commencement of the group. As before stated, this was started in 1926, and began without any programme. A few days before the first meeting, it occurred to one of us to obtain a bar magnet and examine that; the result was startling, for the magnet turned out to be the key to all the forces of the universe. At our second meeting on September 14th, 1926, having examined the forces of the poles, attention was directed to the centre of the magnet, when we were interrupted by the following dictated information, the first we had received :

This centre is Immaculate . . .
 This is the Eternal Virgin . . . Isis . . .
 This is the Mother of all the World . . . The Cosmic
 Lotus . . . Love . . .
 The Universal Womb within which gestates whole uni-
 verses . . .
 This is the Mother God . . . Purity . . .
 She manifests through all fecundity on Earth . . .
 She is the Heavenly Queen, Who holds all things within
 Her embrace . . .
 Through Her flows all affection . . .
 She is present at the heart of every manifested form, however
 great, however small . . .
 Perfect in the atom as in the Sun, in the microbe as in the
 Universe . . .
 The Universal Isis is the summation of Her microcosmic
 representation . . .
 She both imbues and inspires with Life . . .
 She is the Lotus of the World . . . The Lotus of the
 Universe . . . the Lotus of the Cosmos . . .
 Though She ever brings forth, She is ever Immaculate . . .
 White and Serene in Her unstained Purity . . .
 Your Goddess . . . Whom you do well to worship and
 adore . . .
 Find Her within yourselves, and you will have found all . . .
 Become the Eternal Virgin, and the Goal is won . . .

This examination of the magnet was followed by an examination of the Earth, Sun, and the planets, treating each as a magnet, which turned out to be correct. The bar magnet was replaced by one which was spherical, and afterwards by

advice in a dictated portion, we obtained a spheroidal magnet, which was an approximate model of a solar system. To these extended researches we have given the name of "Magnetic Astronomy and Astrophysics," as they more or less cover the same ground of these two sciences, and are the results of observations by magnetic vision. That is to say, whilst ordinary vision is the linking of the consciousness to light or electro-magnetic vibrations, magnetic vision is the tuning of consciousness to magnetic vibrations. These magnetic vibrations are not, like those of light, reflected by solid surfaces, but penetrate into the interior of bodies, and disclose the forces operating therein. As Prof. J. H. Jeans pointed out:¹

Our whole knowledge of physics is "surface physics". We ought to remember that our knowledge of physics is derived wholly from experiments conducted on the surface of a planet with the aid of light emitted from the surfaces of sun and stars There may be a more general physics applicable inside a star, and this may contain sources of energy unknown to us Conservation of mass and energy may be only phenomena of "surface physics".

This intuition of Sir J. H. Jeans has been abundantly confirmed by our researches; the real key to physical forces is not at the surface of bodies, but in the interior. There is a more general physics. Inside stars, as well as outside in the open spaces, there are sources of energy which physicists do not at present dream of. Scientific theories may approximate to, but cannot perfectly solve, the problems of physics, so long as observations are confined to surfaces. Hence the value of magnetic vision, which discloses the interior.

The fundamental operation taking place in a solar system may be thus briefly described. Through the poles of the Sun, energy is received; this is stored for a time in the body of the Sun; it is then poured forth in light streams to the boundary of the System, the "ring-pass-not". From there it rebounds, the rebounding forces constituting the cores of the light rays. Thus the energy returns along the same lines as it went out.

¹ *Nature*, Vol. 103, p. 64, March 27th, 1919.

Now, physical experiments can only contact the outer walls of the light rays, that is, the outgoing energies. The incoming energies penetrate their instruments, and leave no trace. But, as shown in the previous article, the new mathematics has disclosed this core, and partly explained its function. It is this core that gives rise to the atomic nucleus of Rutherford, where all the mass and energy of the atom resides. This centripetal core is also the source of gravity and other attractive forces, the explanation of which has so far eluded the grasp of modern physics.

What has been said of the Sun applies equally to the planets. There is a receipt of energy through the poles, a temporary storage within the body of a planet, a shooting forth of this energy to the boundary of the System in the form of radiation, and a return along the cores of the rays. This is the general process, and gives rise to forces obeying the law of the inverse square. But in addition to this there are lines of force between the Sun and planets, which do not radiate, but remain concentrated. They take the form of broad ribbon like streams of magnetic force, linking the Sun and planet. In all cases this streaming is dual. There is never an outward streaming alone, or an inward alone; the outward and inward streamings are always conjoined, one forming the outward wall of a tube, and the other the returning core.

As is known to the student, the atom of matter is made up of ten whorls. Each of these ten whorls is the end of a stream from the Sun. They do not, however, return as a compact group to the Sun, but distribute themselves to the planets, and return to the Sun singly via a planet. Thus of the ten whorls of an atom, one will return to the Sun from the Earth, the other nine will first proceed to the planets, Mars, Jupiter, Saturn, etc., and from there return to the Sun, and so complete the circuit.

This is the real *raison d'être* of planetary influences, and one of the keys to Astrology. There is thus a triangular circulation from Sun to Earth, Earth to planet, and planet to Sun.

It may be objected in connection with these observations by magnetic vision, that we have only the *ipse dixit* of the observer to guarantee the accuracy or reliability of the things seen. But as it happens, many of the most important observations can be effectively tested by the group. When observing atoms, the above objections may apply, but not when observing the Solar System, for the positions of the planets are accurately recorded for each day in the *Nautical Almanac*, and this is not in the possession of the observer. Before a meeting where the Solar System is to be examined, a chart is made of the heliocentric positions of the planets for the day, and is arranged in the form of a clock face, with the Earth at six o'clock, the Sun at twelve, and the other planets in their true angular positions around the Sun. The observer, without being shown the chart is then asked to search around the Ecliptic, and give the position of the planets to the nearest hour. Thus a planet which is about 90° to the right of the Sun would be placed at 3 o'clock on the clock dial, and so with the other angular positions. We are thus able to test the observation, not only by the angular position, but by the distance of the planet from the Sun and the size of the planet. These distances and sizes, as is well known to every astronomer, vary greatly, any error of observation would be quite easy to detect. We may say at once that these tests have always been satisfactory, and to the group, are absolutely convincing as to the reliability of the observations. This is perhaps a unique instance of abnormal vision being conducted under perfect test conditions.

Such a test, of course, is absolutely convincing only to the group, but it is possible that some of the observations may be tested by the world in general. As pointed out above, the

atom has ten whorls, nine of which return to the Sun via a planet. This would require nine planets in addition to the Earth, and only seven planets are known. Where, then, are the other two? Now, since there is a magnetic ribbon issuing from the Sun to each of the planets, all that is needed for the observer to discover the positions of the planets, is to observe these ribbons in the neighborhood of the Sun, and then follow them out to their other terminus, the planet. This can be done whether the planet is known or unknown.

The discovery of two unknown planets was one of the earliest results of these researches. That two planets existed beyond Neptune has been known or believed in by Theosophists for many years, but their location in space was quite unknown, and remained to be discovered. The first discovery was made by us on May 19th, 1928. By tracing the magnetic ribbon outward, in a position where there was no known planet, there was found a planet beyond Neptune, at a distance, roughly of 50 to 55 astronomical units, and in heliocentric longitude 226° - 232° , as near as could be measured by ordinary angular inspection.

The second discovery was made on June 30th, of a still more distant planet. Its angular position was about heliocentric longitude 165° , and its distance from the Sun about 70 astronomical units. Owing to the great distance, the heliocentric and geocentric longitudes do not differ greatly, and the difference may be about the same as the probable errors of observation.

We have given the more distant planet the name Osiris, and the nearer one, Isis. They are both large plantes, and are in an early stage of evolution, the surface of Isis, which alone has been examined so far, being a boiling sea of molten rock, and the seat of continual eruption.

The Sun is near conjunction with Osiris on September 9th to November 15th, when in Right Ascension 14h. 58m.

South Declination $16.^{\circ}53'$ to Right Ascension 15h. 22m.
 South Declination $18.^{\circ}22'$.

Osiris may be found somewhere in the neighborhood of Sigma Leonis. R.A. 11h. 17m. North Declination $6.^{\circ}25'$, and Isis in the neighborhood of Alpha Librae R.A. 14h. 47m. South Declination $15.^{\circ}45'$, along a line directed to Beta Scorpis R.A. 16h. 1m. South Declination $19.^{\circ}37'$.

These positions are for the year 1928, but the motion in longitude is slow, about half a degree per annum for Osiris, and one degree for Isis. The best times to observe Osiris is from November 1st to August 1st and for Isis, January 1st to September 1st.

The observer does not feel sure that the planets will reflect ordinary light in sufficient quantity to be viewed in the telescope, and with regard to the more distant one (Osiris), doubts it. This is the only uncertain feature of the discovery, apart from which it may turn out to be an excellent test of the reliability of the observations, not only to the group, but to the public in general. The discovery of either of these two bodies within a reasonable distance of the places indicated, will constitute a demonstration of the value of magnetic vision.

Readers of *The Secret Doctrine* will remember how the fact is accentuated,¹ that the astronomical physicist has so far given no satisfactory cause for the phenomena of axial and orbital rotations in the case of Sun and planets. It is, therefore, of interest to show how this is explained by these researches. In Sir Oliver Lodge's *Modern Views of Electricity*,² it is shown that if a current enters the pole of a magnet and leaves it at the equator, the magnet revolves on its axis. Now this is exactly what happens in the case of the planets. An electric current enters at the pole of a planet and leaves

¹ Vol. 1, p. 544.

² P. 143.

it for the Sun at the equator, and this is known by physical experiments to cause rotation. There does not appear to be any physical theory to account for it; it is simply an observation from experiment. By magnetic vision these currents can be observed, and are sufficient to account for the rotations. This is a discovery of the greatest importance, as it introduces hitherto unknown factors into the science of Astronomy.

The unit of mass on any plane is not the atom, but the half-atom :

In order to examine the construction of an atom, a space is artificially made in the wall thus constructed, the surrounding force flows in and three whorls immediately appear, surrounding the hole with their triple spiral of two and a half coils, and returning to their origin by a spiral within the atom; these are at once followed by seven finer whorls.¹

These link themselves with the three to form the physical atom. It is these separated half-atoms which are the units of mass on all the planes of form. If we divide the proton of 18 atoms by 36 we obtain the mass unit of the physical plane. Dividing this by seven, gives us the mass unit of the astral plane, which is identical with Planck's constant. Dividing this again by seven, with a small correction due to the joint operation of solar and terrestrial gravity, we obtain the mass unit of the mental plane, which is identical with the electron.

The key to the operation of physical forces, particularly of those of electricity and magnetism, is not the operations on any one plane. To obtain this key we must observe, not what is occurring on the physical plane, but what is occurring *between* the planes. The matter on a plane is not continuous, it is continually circulating between the planes, and it is during this cyclic movement that the particles transform themselves into light waves and *vice versa*. This is what has hitherto baffled the physicist, and which has been demonstrated by the new wave-mechanics. It has given rise

¹ *Occult Chemistry*, p. 22.

to Dr. Whitehead's theory of reiterated transformations. The electron does not move in a continuous line, it emerges at a point, disappears, and again emerges at a point further along the track. This circulation across the five or seven planes of the System, is the real solution of the mystery ; it is as if the Logos keeps in contact with the matter of all the planes by repeatedly drawing it up to the highest plane, and sending it back again. It is the reiterated "I am This," "I am not This," of Bhagavan Das, and the *Pranavavāḍa*.

* * * * *

As pointed out in the previous article, recent scientific progress has been so guided as to greatly narrow the gap between the occult and exoteric sciences, and it would appear that similar guidance in our own case had as object, the completion of this, so that the teaching of *The Secret Doctrine* would be vindicated. In this connection it is worthy of note that H. P. Blavatsky predicted that something of this kind would occur in this century. The problems which occupy the minds of physicists of the present day, are the same problems dealt with in the researches of the group, and these researches take on a form which enables us by means of mathematics, to complete the links and the demonstration.

The title of the work is the same as these Articles, *Magnetic Astronomy and Astrophysics*, and it is proposed to publish it in three parts. Part I, will be introductory, and will consist of a general statement showing the principal results of the investigation, and how they serve to explain the problems which are exercising the minds of the physicist. Part II, will give full reports of the observations, and the information dictated to us, with a few comments inserted to link up the individual observations with the known facts and theories of the physical sciences. Parts I, and II, will be non-mathematical, Part III, which the non-mathematical reader may omit, will consist of *Studies in Occult Chemistry*

and Physics, one volume of which is published, a second is in print in articles in THE THEOSOPHIST, and three additional volumes are in manuscript.

The reader will doubtless be inclined to ask, what is the source of the portions dictated to us? Frankly, we do not know. The observer, Geoffrey Hodson wrote *The Angelic Hosts* at the dictation of one of the Angelic Hierarchy, and some of us at first thought the dictated portions were from the same source, but this is not the case. We have been often warned of late not to accept authority of any kind, so that the value of the communications do not depend upon who says it, but upon what is said. The statements, therefore, must intrinsically carry with them their own authority, without any certifying signature. We have always found the dictated parts extremely illuminative, and particularly calculated to explain away the difficulties that were puzzling us. They appear to be also co-ordinated with the progress of Science in the outside world, which indicates that the thought forces operating in the scientific world are the same as are operating and guiding our researches. We sense, however, that the source of the dictation is not always the same. In this respect the work is similar to what occurred when *The Secret Doctrine* was written, and since the object of the work is to vindicate the teaching of *The Secret Doctrine*, it is possible that the sources of inspiration may not be entirely different. *Pari passu* with the observations, mathematical researches have been proceeded with, and the results of these mathematical investigations have sometimes been so extraordinary, and so unexpected, that we have hesitated to proceed. When this has been the case, something in the dictated portions appears to have been specially intended to relieve our doubts.

TOILING AND MOILING

By A. F. KNUDSEN

IT was in October of 1927 when a strong S. E. wind blew for several days upon the Carnatic Coast. Wondering at it, I let myself taste the quality of it, and found that it had the "savour" of the vast spaces of the Pacific. This led on to letting the mind slip away down to the Source of the wind; yes, it was he, my old friend of the *Kona* gales of the Pacific. I met him in the longitude of Tonga, but far south, in the latitude of the Chatham Islands. I watched him a long time, and then he went back with me to his old Whirlpool Station, 1,000 miles south of Easter Island, Rapa Nui.

"It is pleasant to be met and known," he said. "Work is hard these days. It is considered 'scientific' to rock the boat of Nature to the verge of catastrophe."

And he showed me how, by cross-currents and new vacuums set up in Europe with naturally *impossible* poison gases, the centre of distribution had slipped westward, until it seemed no longer possible to keep up any of the old rhythms of the monsoons, the Pacific winds' sweeping 70 degrees out of their place, and the real monsoon going up the Atlantic instead of the Indian Ocean.

"It is pleasant when some of you are not too busy to look at Friend Cause," he said at parting. "Men are all concentrated on effects. Ignorance prompts one to ignore; ignoring is considered the 'proper thing,' but the 'proper thing' is wisdom." He made a queer grimace as he waved me off, as

near to contempt as his ascetic, strong, boyish face could get to something unpleasant.

He was there, close over to New Zealand, for a long time. Then, lately, I spent a long day with him in the old haunt. He was much perturbed by the new shift of winds in the three atmospheres, Chemical, Vital, Impulsive, with which the region between Easter Island and "Ant-Arctica" was then troubled. His Whirlpool Station is at a meeting place of five dominions, that run up on all the planes to a very high Watcher. On the physical plane this is shown by five lines of cleavage in the structure of the Earth. He was greatly concerned because the rupture of the three envelopes of the Atmospheres, through Europe's chemistry, envy and hate of one another, was threatening to make a convulsion.

"The chemical world is drunk," he said, "not so much drunk as asphyxiated; the forces of nature are unable to cope with such conscienceless 'racketing,' the guides of the 'lesser authority' have in many cases not been able to return to their posts since 1915."

He tried to explain, and I caught a bit of it. But the dynamics, physics and moral forces of those planes are not to be made clear in words.

"When the old World gets in a delirium, when oceans and continents are flung about as a man's arms and legs are in St. Vitus' Dance, then only the WISE are undismayed and only the *intellects* fail to see their own responsibility."

"Is this a prophecy?" was my question.

"Watch," he said, "it is soon or never. But the monsoons will stop for several years. The Earth will expand about 45 miles in three spasms of 15 miles each. The crust will not move from Manila West over India to the West coast of Africa. The Atlantic and the Pacific oceans will be the hinges on which the four quarters of the Earth's crust will move, and with much creaking."

KOILON VERSUS KOSMOS

III

REPLY BY MR. AUGUST BETHE TO MR. C. JINARĀJA-DĀSA'S ARTICLE IN "THE THEOSOPHIST" OF MAY, 1928

TO acknowledge a mistake has been made easy by Mr. C. Jinarājadāsa's statement that my error was due to the unfortunate use of the word Koilon in Dr. Besant's and Bishop Leadbeater's writings. My mistake would have been impossible if they had not connected the word Koilon with the bubbles which they discovered. This shows how easily such a confusion might be repeated; it would therefore be best to do away with the word Koilon and to call it World-Ether, which is what it actually indicates, even though science has not yet fully understood its nature. Otherwise many will share my experience; at a first reading they will rightly understand the matter, but in the course of years the concept, Koilon meaning the "Void," will be mixed up with the concept of empty bubbles and henceforth they will call the bubbles Koilon.

My mistake regarding Koilon being cleared up, and feeling personally convinced that World-Ether is meant by it, my further conclusions with regard to the sevenfold Kosmos fall to the ground. I fully acknowledge that the doctrine of Koilon as the World-Ether of our Solar System has nothing to

do with the doctrine of the sevenfold Kosmos. In so far I am greatly indebted to Mr. Jinarājadāsa for his explanation.

Mr. Jinarājadāsa admits that the statement "Fohat digs holes in space" does not exist in *The Secret Doctrine*. He is not, however, convinced of my contention that this quotation, i.e., its original¹ cannot be looked on as confirming the theory of bubbles. He cannot see any contradiction between *The Secret Doctrine* and the theory of bubbles, holding that *The Secret Doctrine* explains the action of Fohat on Mūlaprakṛti, which would mean that the description in *The Secret Doctrine* does not refer to the origin of the Solar System and its World-Ether. May I therefore be permitted to endeavor to disprove this contention?

The pith of verses 1 to 7 of Stanza VI of *The Book of Dzyan* is as follows:

Fohat produces seven Laya centres . . . lastly seven small wheels revolving.

With reference to this we read:²

These seven wheels are our Planetary Chains.

They were produced "in the likeness of older Wheels," i.e., of earlier systems. It says:³

Wheels are the force centres round which the Kosmic root-matter aggregates . . . being finally formed into globes.

And finally the last remaining doubt is dispelled by:⁴

Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small Wheel. Its fourth spoke is our Mother (Bhumi—the Earth).

And the Commentary adds: "The fourth spoke is our Earth."⁵ It seems absolutely clear that the seven Wheels referred to in the above quotation indicate the seven planetary

¹ S.D., I, 171.

² Ibid., 168.

³ Ibid., 141.

⁴ Stanza, VI, 7.

⁵ S.D., I, 226.

Chains of our System (not only the seven principal planets, as I at first assumed, but these together with the Chains).

Accordingly there remain now as before two theories about the origin of our Solar System :

(1) The theory of *The Secret Doctrine*, according to which the Great Breath gathers in space the cosmic dust, the remnant of preceding worlds, and fashions it into a new world.¹

(2) The theory of bubbles, according to which the matter of the Solar System is composed of bubbles, arising through the pressure of the Great Breath in the World-Ether.

One might contend that the statement in *The Secret Doctrine* refers only to the formation of the physical plane of our Solar System, the fiery sparks which Fohat gathers being distinctly described as physical, in places even as mineral atoms.² This could not, however, be reconciled with *Stanza of Dzyan*, III, 10, which clearly describes the creation of all matter from the root-substance of the whole world. But even ignoring this passage, the contradiction between the two doctrines remains, for the treatise "The Æther of Space" describes, quoting actual numerical figures, how all matter is composed of bubbles, which renders the remnants of old worlds gathered by Fohat superfluous.

One might also assume that the fiery sparks of *The Secret Doctrine* are identical with the bubbles in the World-Ether, as these bubbles were previously created by a higher Logos, being available for the formation of the Solar System. As, however, *The Secret Doctrine* explicitly describes the sparks as physical atoms, therefore as matter of the seventh plane which could only come into existence *after* the other six planes, they cannot be identical with the bubbles of which all the seven planes are built.

¹ *S.D.*, I, p. 132.

² *Ibid.*, pp. 133, 143 : footnote.

Personally I should give preference to the bubble theory as against the spark theory and should restrict the latter to the physical plane. I should, however, be obliged to Mr. C. Jinarājadāsa, if he would kindly take the trouble to give his opinion in this connection also.

Hannover, July 3, 1928

AUGUST BETHE

REPLY BY C. JINARĀJADĀSA

It seems to me that Herr A. Bethe has not read the article on "The Æther of Space". The "bubble" described in it is the basis of matter of *all* the planes, from the highest to the lowest in our Solar System; the construction of each atom of each plane from the "bubbles" is described in that article. Nothing there said in any way contradicts the existence of the "cosmic dust," out of which the Solar System is made. Why not presume that "cosmic dust" is the phrase in *The Secret Doctrine* for the "bubbles"?

Granted that the "force centres" which "Fohat digs" are the centres of Chains and Planets, in what way does *The Secret Doctrine* contradict the "bubble" theory in the construction of the atom? That "Fohat digs holes" to make a planet, and that "Fohat digs holes" to make the bubbles out of which the atom of the Ādi plane is made are not contradictions one of another.

Certainly *The S. D.* does not support the process described in making the bubble in Koilon, for *The S. D.* does not deal with this particular process; but neither does *The S. D.* contradict it. Nor did Dr. Besant and Bishop Leadbeater ever quote *The S. D.* as authority for what they saw, when investigating the "root of matter". But when they saw *the process of Fohat digging holes in space, to make matter*, they were instantly reminded of the graphic phrase in *The S. D.*,

which, as Herr Bethe says, refers not to the atom but to the making of centres for planets and chains.

I shall certainly be careful henceforth, when using the phrase "Fohat digs holes," to make clear that the process is *not* the process described in *The S. D.*, but a *similar* process seen by Dr. Besant and Bishop Leadbeater when investigating the structure of the "ultimate physical atom" of *Occult Chemistry*.

But I fail still to see any *contradiction* between *The Secret Doctrine* and *Occult Chemistry*.

Rivas, Nicaragua

C. JINARĀJADĀSA

May 29, 1929

THE PLANES OF SPACE

By E. BENNETT

FOR many years we have had little support from physical investigation for the assertions based on clairvoyant exploration of the planes. In October 1928 some physical data were put on record which made it possible to map out the higher planes with greater accuracy, thus suggesting possible directions for future exploration.

Clairvoyance reveals to us a series of types of matter of greater and greater tenuity, of which the physical, astral and mental are the three lowest. These types of matter are inter-penetrant, and are each subdivided into seven degrees of density, lying one without the other like the skins of an onion. Each sub-section has specific qualities and a difference in inhabitants.

The physical sub-planes are seven. This number is in agreement with recent investigation of the higher atmosphere and of the composition of the solid earth as revealed by earthquake waves. An earthquake wave travels all over the world, being capable of registry by the very sensitive horizontal pendulum and photographic recorder. It is found that three waves are registered by stations at great distances from the source of disturbance; a surface wave travelling at 1.86 miles a second, a deeper wave which travels over 6 miles a second, and a third, called the distortion wave, of an intermediate speed. According to Oldham's theory, these indicate a triple-layered earth, the lowest layer being less dense than the iron and nickle layer which makes up all the rest save the thin surface crust.

The central layer extends 1,500 miles from the centre. The heavy layer, which is similar in constitution to meteoric iron and is called the barysphere, occupies all the rest save the outer 40 miles or so, the 1% of solid crust. The fourth sub-plane is the water, above which lies the three different layers of gaseous matter.

Above the true air, sixty miles of nitrogen and oxygen, lies a layer almost as big, composed of hydrogen and helium. This is in great part permanently ionised, and the lower parts of this electrically-disassociated blend sweeps downwards once in every 24 hours. This acts as a scavenging process, keeping the true air from mixing with the upper, and greatly alters day and night reception of the wireless, the ionised part reflecting the signals earthwards. The highest layer is detected by the spectrum analysis of incandescent bodies passing through it and is composed of a gas similar to the coronium of the sun, called geo-coronium.

The extent of the outermost layer cannot be measured with any great accuracy. Measurements based on astronomic observation of bodies heated to incandescence by friction with

it as they pass earthwards, are bound to err on the under side. Mathematics of the atom give higher limits, and the utmost range may well be 600 miles above the earth's surface.

Comparison with the behavior of vacuum tubes shows that the intermediate layer of gas is a good conductor, whilst the extreme rarity of the upper layer and the electrical condition of air under normal pressure cause both other layers to be non-conducting. Dry earth does not conduct well, whilst the barysphere is a good conductor. This shows an alternation of electrical condition in the sub-planes. In the true air it is only the lower eight miles which are non-conducting.

The earth's core appears to be the only sub-plane which breaks away from the principle of increasing density as we go downwards, but this is far from a certainty. Bishop Leadbeater speaks of that region as a vast globe which is filled with force so great that even the clairvoyant cannot investigate it. The slowing of the earthquake waves in crossing this area might come from some other reason and not from a decreased density.

Of the astral, there is no physical process for measuring the planes. We are told that the third is roughly parallel with the earth's surface, the lower two being within the area occupied by the physical planet. The fourth subdivision is the greatest and is again subdivided into seven according to Mr. Sinnett. If the astral extends 24 times the earth's diameter or, to use a better comparison, 48 times its radius outwards into space, the three lower planes occupy about 2% of the total, the fourth at least 30%, and 68% is divided between the three highest divisions. The total extent is based upon the statement that at times the astral globes of earth and moon can contact, at other periods being too far apart.

Clairvoyant explorers state that the mental plane extends far beyond the moon, yet not as far as the other planets. They

also assert that there is a way to travel to them in the mental body, but that it is easier by using the body built of the next higher plane matter. It is a statement of observed fact without any theory to explain why there should be this difference.

On October 11th, 1898, Mr. Hall, an electrical engineer, noted a curiously delayed echo in his wireless set, and communicated with Professor Carl Stormer of Oslo, the nearest expert. The echo had come after a delay of 3 seconds, corresponding to a distance of 278,000 miles or more, as the wireless wave travels with the speed of light. Arrangements were made with the big Eindhoven station for the sending of a special signal and for the recording of the echo.

The apparatus used was more sensitive than Mr. Hall's and registered more than one echo, all coming from parts of empty space, beyond the moon's distance but short of the planetary distances. Two echoes so close together that only an automatic record could distinguish them, another a second later and then longer pauses between the next two: the later echoes came more swiftly, seven in all. He suggests that they are caused by the signal meeting with electrically charged rays which reflect them back to earth.

The probabilities are enormously in favor of this reflection being from a curved surface concentric with our globe as this would give a vastly stronger echo than any plane surface. The reflection would occur from the place where a layer met another of differing density. This is similar to what occurs in the physical atmosphere, causing mirages. It is a proof of the reality and distances of the seven sub-planes of the mental sphere of the Earth.

The recorded distances are 279,000, 317,000, 434,000, 745,000, 1,211,000, 1,398,000 and 1,584,000 miles, which shows that the first sub-division includes all the astral sections and extends well beyond it. The width of the other sub-planes are

38,000, 117,000, 311,000, 466,000, 187,000 and 186,000 miles. The first is the third in order of size, the fourth being by far the largest and the second very much contracted.

Speculation on the varying qualities of the planes is useful, indicating possibilities for future investigations. The Earth is only one amongst many bodies having these subtler parts, probably proportionate to their linear size. This will be proved when we get to know definitely the relative sizes of lunar and earthly astral spheres by clairvoyance or the relative mental spheres of earth and moon by a greater sensitivity of echo-detecting apparatus.

The Sun's mental sphere may be less in proportion than our own, as the Sun is not so dense a body. If it bore the same ratio to the solar diameter, the mental sphere would enwrap all four inner planets, Mercury, Venus, Earth and Mars, but would not extend as far as Jupiter. Mentally considered, the Earth is in the Sun as the Moon is in the Earth.

The four planets would lie in the 3rd, 4th, 5th and 6th sub-planes. A reduction of 18% in the size of the solar mental dimensions would place Mercury in the 3rd, Venus and Earth in the 5th and Mars in the 7th. The latter grouping shows all physical planets in the alternate planes, a grouping more probable in view of the alternation of function indicated by the electrical condition of physical sub-planes.

Taking the hint from Madame Blavatsky's statement that Neptune does not belong to our system, we presume that the buddhic plane will be at least $12\frac{1}{2}$ times the size of the mental, this being the smallest increase which will include all the outer planets in its region. The mental is eight times the size of the astral plane.

As we have no echoes from the astral plane, any from the buddhic are unlikely, owing to their similarities. If the subdivisions of this greater plane follow the ratio of the astral ones, the third sub-plane of the solar would parallel the

outermost of the mental and include part of the area between Mars and Jupiter, the fourth sub-plane occupying the rest of it. If the buddhic followed the same ratio as the mental, the contracted second division would occupy the latter space. Divided as the mental, the outer planets would all fall into the odd sub-planes, Uranus on the edge of the 7th, Saturn in the 5th and Jupiter in the third, the inner planets all lying in the first.

This placing of the planets in the odd sub-planes is not what was to be expected. The planetary distances as one travels outwards, roughly doubles each time whilst the greatest sub-planes are the middle ones. It suggests some reason.

Solar rotation being swifter than any planets journey round the Sun, the planets must be receding. The mechanics of tides proves this, but their speed of recession will be less than the lunar, which is about a thousand miles in a million years and unmeasurable.

There is supposed to have been another planet between Mars and Jupiter. This outward movement must have brought it across the second buddhic division if these follow the mental ratio. In like manner, Vulcan, innermost, will have entered the second mental. Our Moon is moving outwards into our second mental and it is asserted to be ripe for breaking up, its functions ended. Is this second zone linked with destruction? Is pralaya the result of entering it if the planet survives? The second astral of the Earth is our hell, place of destroying evil tendencies. All hints at a special function of second sub-planes.

Mars in its recession will be first to pass out of the seventh sub-plane, passing out long before Mercury enters the fourth, and that, in turn, precedes our Earth's entering the sixth sub-plane. The order agrees with the clairvoyant order of their end. Venus alone is discrepant, having a longer life ahead than any other inner planet.

This theory hints at special functions for each sub-plane, and the idea is in harmony with the teaching about the *ḍevas*. They work in a similar sub-plane of each plane rather than in a plane as a whole.

Echoes from the solar mental sub-planes will be much harder to record, as these surfaces will not be concentric with our planet, and so the echo will be far fainter. Yet increasing perfection of apparatus will catch one sooner or later and tell us if there is any difference in ratio. Such an echo will be at least a hundred times as faint.

On the buddhic level, the sphere which has a planet as a nucleus, extends so far that all, save Uranus, at closest approach, will contact the buddhic of the adjacent planet. Travel may take place direct from world to world in bodies of that level or, in the case of the inner planets, by using matter of a single solar sub-plane and travelling through its mental substance. These are the two methods of travel and its explanation.

Our knowledge grows swiftly: we shall not have long to wait, once science finds the way to attack the problem, for the mapping out of the forces holding sway in the zones of our solar system. The echoes registered at Oslo are a first step towards this new knowledge of the differences of space.



THE RITE OF INITIATION IN ANCIENT INDIA

By P. S. PHADNIS, B.A.

THE Aryans in Ancient India evinced an extraordinary fondness for religious ceremonials. They marked every little incident in the life of an individual with the performance of a specific ceremony. The birth of a child, its first feeding with solid food, the cutting of its hair and a hundred other details of every-day life are included in Hindū ritual, not to speak of more important matters like marriage, funeral rites, etc.

Of all rites the most important for an Aryan boy was his initiation into the Vedic studies, when his father made him over to the *Guru*, with whom he had to stay till the completion of the Vedic learning. The performance of the rite raised the boy to the status of a *Dwija*, twice-born, by conferring on him a spiritual re-birth.

The Shūdras were not entitled to Vedic learning, and were therefore deemed unfit for undergoing this purificatory rite. The Aryans, their spiritual superiors, included the members of the three classes—Brahman, Kshatṛiya and Vaishya. The rite of initiation did not take place at the same age among them all. A Brahman was initiated in the eighth year, a Kshatṛiya in the eleventh and a Vaishya in the twelfth. The early initiation of a Brāhmaṇa was accounted for by the fact of his intellectual superiority and the longer course of Vedic learning that he had to undergo. His

profession in life—that of a teacher and preceptor—called for a high standard of proficiency in Vedic lore. If the performance of the rite was postponed beyond the prescribed age-limits of sixteen for a Brāhmaṇa, twenty-two for a Kṣhāṭṭriya and twenty-four for a Vaishya, the violation of the religious injunction was speedily met with the dire penalty of social ostracism.

The boy, his head shaven but for the solitary lock of hair on the crown, a girdle round his loins and clad in festive robes, was invested with the sacred thread. In his hand he carried the staff, symbolic of self-control to be practised in life. The girdle symbolised the observance of the religious vow, and the sacred thread was a constant reminder of the duty of performing religious sacrifices.

The color of the clothes, the material of the girdle, the height of the staff and the quality of its wood differed according to the caste of the boy. The saffron-colored apparel of a Brāhmaṇa could be easily distinguished from the light red of a Kṣhāṭṭriya and the yellow of a Vaishya. The girdle worn by a Brāhmaṇa was made of *Muñja* grass, that of a Kṣhāṭṭriya of a bowstring, and that of a Vaishya of wool. The staff of a Brāhmaṇa was made of *Palasa* wood, that of a Kṣhāṭṭriya of *Udumbara*, and that of a Vaishya of *Bilva*. In point of height, if he was a Brāhmaṇa it reached the crown of the head, if a Kṣhāṭṭriya it reached the forehead, and if a Vaishya it touched the nose.

Thus apparelled, after being duly consecrated and made over to divine tutelage, he was taught the *Sāvitrī*, the sacred hymn addressed to the Sun, once the national god of the Aryans. The *Sāvitrī* is a prayer for intellectual enrichment, and the Aryan boys were enjoined to repeat it thrice a day. In the beginning the repetition was bound to be mechanical. The eternal truth embodied in it, dawned only slowly on the mind of the young *Brahmachāri*. The *Sāvitrī* contemplates

the nature of the Divine Power, the source of the world's energy, the sacred radiance whereof pervades the universe.

The student had to observe the vow of *Brahmachārya*, celibacy. To him was ordained a disciplined life full of purity and simplicity. Early rising, cleanliness, well-regulated sleep and diet formed part of his *dharma*. During the period of his residence in the *Āshrama* of the *Guru*, rich or poor, he had to support himself and his *Guru* by practising the begging of alms. The *Guru* charged no fees, and devotion and service were the only means of pleasing him. The disciples fetched the fuel, tended the cattle, watered the *Āshrama* trees, and assisted the *Guru* in his many religious practices.

The holy bath concluded the period of studentship, which occupied from nine to thirty-six years, the student then became free to enter on the householder's stage of life. Before leaving, the *Guru* gave him advice in many ways similar to that conveyed in the convocation addresses delivered in modern universities.

The initiation ceremony is still performed in all its minutest details, but the spirit it embodied two thousand years ago no longer exists, and it can only be regarded as a valuable relic of the past.



THE RELATION BETWEEN WESTERN AND EASTERN MUSIC, WITH PYTHAGORAS AS A LINK ¹

By DR. ARNOLD ADRIAAN BAKE

LET me introduce my subject by a little allegory.

Once upon a time two brothers lived together in the same house, but the time came when one of them went out into the wide world and travelled for many years, discovering new lands and new roads, and almost forgetting the years when he had lived with his brother in the ancestral home. The other brother stayed at home, displaying his activity in his own way and bringing the tradition of his forefathers to an hitherto unheard-of perfection.

Then it came to pass that the two brothers, after many many years, met again, having become strangers to one another.

The one who had travelled in foreign lands, showed what he had found saying, "This is the highest perfection of beauty."

The other showed the carefully fostered and perfected traditions of his forefathers and said: "See, nothing can be more perfect than this."

¹ [A lecture given at Indore in May, 1929. Dr. A. A. Bake came to India in 1925 to study Indian music. He spent part of the time in Shantiniketan, the *āshram* of Rabindranath Tagore, studying music from the original Samskr̥t MSS. He gave several lectures elsewhere on the relation of Eastern and Western music, illustrating his lectures by singing both Indian and European songs. He has now returned to the Netherlands to submit a thesis to the University of Utrecht, after which he hopes to return to India.]

They stared at each other's ideal of beauty, both amazed that anyone could see anything beautiful in the other's achievement.

This is how Western and Indian music stood before each other when they met. When the two children from the same ancestral home stood face to face, the Rover could not find anything beautiful or familiar in the music of his Brother, which in fact was nothing but the development of his own long forgotten traditions; and the other Brother could not discover anything but noise in the grand polyphonic structure of which the Traveller was so proud.

Is there no means by which the two can realise their relationship? Yes, most certainly so, and in order to show this I will turn from allegory to facts.

Facts show us that the relationship between East and West, especially from the point of view of music can be realised in two ways—historically and geographically.

Historically there are those phenomena which are the direct developments from their common base, in which consequently no basic change has taken place.

Geographically there are those phenomena which are to be found in countries where direct contact with, or influence from, the East is to be found.

Sometimes the two developments are combined, where historically the old principles are followed, and geographically the influence from the East is there.

As a perfect example of this combination we have Greece from the beginning of history to the present day.

As early as the sixth century B.C. the great sage, Pythagoras, may in many respects be called the Link between the East and the West, and especially so in matters musical.

He was the first great person, and perhaps the greatest, who developed the fructifying influence of contact between the two worlds of East and West. His influence has been

immense and, as I hope to show later on, we may safely say that even at the present day, his influence has not ceased.

At the time when Pythagoras lived, the separation of the members of one family from the original home was comparatively recent, and, as a consequence, the relationship between the different members of the family of nations is clearly visible in several respects.

In their mythologies, the names and functions of the different gods show the relationship; in the language similarities of grammatical and syntactical expression are apparent. Moreover, recent investigations have shown the common origin of the original Greek meters, as found in the lyric poems of Sappho and others, and the old Samskr̥ṭ metres like *triṣṭ anuṣṭ*, etc.

Though it seems likely that at the time of Pythagoras, the development of music in Greece was not so far advanced as in India, yet the same affinity was doubtless there.

In the light of scientific research of the last century, these affinities seem so clear, that it seems to us remarkable that people were in those days utterly unconscious of their relationship. But when we remember that all through the history of antiquity, the very close linguistic connection between the sister languages of Latin and Greek escaped notice it is perhaps only natural that the somewhat more distant relation between them and the Aryans of the East was not even dreamt of.

The consequence was that often things were regarded as being entirely new and strange, which, in reality, were but the development of the same basic idea at different stages.

When the development discovered was a higher one, then its discovery proved a bliss and an urge forward.

This is what happened in the times of Pythagoras.

The great sage was born about 575 B.C. and was consequently a somewhat older contemporary of the Buddha.

The civilisation of Greece had already reached a high degree of perfection at that period, and the Greek colonies in the south of Italy were centres of culture and learning. It was in one of them that Pythagoras ultimately settled down and founded his school; a school which became of such great importance in the development of the philosophic life of Greece.

Leaving his birthplace Samos, Pythagoras travelled throughout the known world of his time, visiting the centres of learning in all foreign countries. In Egypt he gathered knowledge from the priests, and he visited India bringing back, among other things, one which concerns us most to-day, *musical notions*.

The Greek word *gamma*, which is traced back to Pythagoras' times, is widely believed to be the Greek rendering of the Prākṛit form of the Samskr̥t *grama*, a musical term most important in the old Indian system of music.

In India we find the *sadja grama*, the *madhyama grama*, and also the *gandharva grama*, which in later times, was believed to be played only in heaven, hence its name *gandharva grama*.

The author of the *Saṅgīta Ratnākara* gives the difference in the grouping of the *sruṭis* between these three *gramās*, and it has been found that the last one, *gandharva* is undoubtedly of very old origin and has the closest resemblance to the old Greek scales.

Some scientists indeed go so far as to say that Pythagoras imported the whole of the Greek system from India; but that seems highly improbable and I think we shall be nearer to the truth if we say that he fructified the existing Greek music by the knowledge he brought from India, where he had found a kindred system in a higher stage of development.

The fact remains that in the Pythagorean system, music took a high place. Not only in metaphysics where the

sublime music of the spheres sounded, but also in daily life, where music was highly valued. Music was in fact cultivated not only for moral education, but also in connection with the art of medicine.

Mrs. Hattie Watters¹ states this on the authority of Iamblichus, one of the biographers of the Sage. In an account of a day's life in the school, Iamblichus says:

Since Pythagoras regarded music as a medicine for the soul, when his disciples had retired to sleep, he had certain melodies played, believing that these would release the soul from the trammels of the body and induce a sleep filled with prophetic dreams.

This notion of music was not unknown in India either ; it appears that in the times of Asoka, music was played for the sick in order to heal them, or at any rate to help them in getting better. I do not intend to suggest that there must necessarily be a direct connection between the two practices, both in Greece and in India, it may have been a development of the basic and original use of music, which is *magic*.

Thus in the earliest times we find Pythagoras as a link between the East and the West, which were not aware of their relationship, and his influence has reached down the centuries to the present day.

One of the later disciples of his school, Aristoxenos, is the writer of one of the most valuable treatises on the theory of Greek music which has come down to our times.

Plato was strongly under the influence of Pythagoras and certain aspects of his ideas continued their influence in the Neo-Pythagorean and Neo-Platonic school, and indeed down to the present day. The Arabs found them in Alexandria and eagerly took to them ; and in this way they were preserved and re-entered Europe with the Arabs.

Also we may be sure that during the Renaissance, when the reverence for Plato was at its height, Pythagorean ideas found their way into Western civilisation.

¹ *The Pythagorean Way of Life*, p. 24.

As far as music is concerned though, we have to go back to Aristoxenos, and to the Greek music which came to great perfection in the first centuries A.D.

The Romans, who had no music of their own to speak of, used to get their Greek slaves to make music for them; and so we find the Greek system paramount in Rome also.

Stress must be laid on the fact that, at this period, no divergence from the original principles of melody is to be found; there is only a development of the same principles as those on which Indian Music is based.

The Roman world-domination and the spread of Roman civilisation, also helped to spread this music. The Celts, who had an old civilisation of their own, but hailed from the same stock, can have found nothing strange or unacceptable in the music of their conquerors.

When the Christian Church rose into power, and the need for music for its holy services was felt, it was natural for the priests, especially so in Rome, to turn to the music around them, and this was mainly Greek music to which other elements had been, or were, added as Rome at this period was the big melting pot of the civilisations of the time.

The most prominent of these other elements in the earlier Christian music were the "jubilations and hallelujahs" of Jewish origin; but here again there was nothing incompatible with the original Greek music.

A change occurred when the ever-experimenting spirit of the West got to work. The element which makes Western music sound so extremely different from that found in the East is the fairly recently introduced harmony or polyphony—the sounding of different voices at the same time on different notes, whether these voices are those of instruments or of human beings.

It is of course impossible for me to give even a sketch of the development of this harmony now, but a few points

I must mention. We must bear in mind that eight or ten centuries ago our European music stood on exactly the same basis as the one on which Indian music now stands, and that we have never entirely lost this basis. It can be found all through in a greater or lesser degree up to the present age.

Our starting point was the same absolute melody which is still supreme in India. One voice sings a tune. If other voices join, they sing the same tune together. The different quality of the different voices adds to the charm, giving diversity to the unity.

The instruments, in so far as they play a melody, follow the same tune; other instruments, like the drum, serve to accentuate the rhythm, or to give the drone note, sometimes, the drone note with one other note, mostly the fifth—the *pa* in Indian music.

These two notes serve as a background against which the melody stands out. These two notes are fixed; thus far the Indian and Western systems were the same. But with the development of the organ, the Western musicians got the idea of letting the second note have a movement of its own; the drone remained fixed as before, but the second note, which used to be one long drawn-out note, started moving—first following the melody, but exactly four notes lower. In this way when the voice sang *sa, re, ga, sa*, the instrument would play *pa, dha, ni, pa*, and so on.

Once they had taken this step and had found it pleasant to the ear, they gradually went on until you find four persons singing four melodies at the same time—very much at random at the beginning.

Gradually, however, combinations of notes were discovered which gave a pleasant effect when sung together, and that really is the origin of the elaborate system of harmony which baffles the ear of those not accustomed to it.

In such a system care has to be taken, not only that a note does not jar with those that precede or follow it, but also that it does not jar with those sounded at the same time.

It can easily be understood that the notion of what did, or did not, jar varied from time to time, mostly in the direction of one generation accepting as good that which to the previous generation had sounded dissonant.

In such a system, no melody can be left free to go as it chooses, when at the same time three other melodies are sounding. The law of absolute melody had to submit to that of harmony as the latter developed. In order to avoid a chaos of sound, each individual melody had to give up part of its freedom, in order to create harmony, unity in diversity.

For this reason a modern melody, if taken up by itself, seems empty; one is conscious of something lacking. This is natural, for the melody is no longer considered by itself, but as part of a whole. Whatever may be its importance in that whole, it is never perfect when separated from its surroundings.

The melody of the old folk tunes presents quite a different state of things. In them the comparatively modern development of harmony has had no influence; so that melody reigns still in its full original strength, with its characteristic mode, which is the basis also of the Indian systems of *Rāgas* and *Rāginis*.

In the old Catholic church music, in the so-called "Gregorian Chant," we again have the old character purposely kept.

And in the songs of many peoples who live close to the East or have had Eastern domination, in Russia, and in Spain for instance, the old character is to be found.

Thus it is that in folk song and in church music the two Brothers can first realise that they are really related, and from that they can gradually come to mutual understanding and appreciation.

I must answer a few questions which have been put to me. Concerning scales: One can say that nowadays the Indian and European scales are practically alike. Our Major scale *do, re, mi, fa, sol, la, si, do*, does not differ from the scale *sa re ga ma pa dha ni sa*, without *komal* or *tivra*.

We have as well one minor scale which would be, with Indian names *sa, re, komal ga, ma, pa, komal dha, ni, sa*, which is the same in upward and downward movement; or in another fashion *sa, re, komal ga, ma, pa, dha, ni, sa* which changes in going down to *sa, komal ni, komal dha, pa ma, komal ga, re, sa*. These two scales, the major and the minor, are what is left of the old system of modes.

In modern Western music the following found in India, such as *Rag imam kalyan sa, re, ga, tivra ma, pa dha ni sa*, is no longer extant. We have no *ati komal* or *ati tivra*. The fluctuations possible in Indian notes are not allowed; each note has its fixed value. On the other hand all the notes of our scale have their flat as well as their sharp; that is to say, they can be made *komal* as well as *tivra*, when required.

In Indian music only *ma* can be made *tivra*; *re, ga*, and *dha*, and *ni* only *komal*. *Sa* and *pa* never change, which was the case with us in olden times, for they are the background against which the melody stands out.

These differences were brought about with loss of supremacy of melody, and also in connection with this loss, the lessening of the importance of mode, which, as I have said, is the basis of development of the whole Indian system.



THE ROWAN TREE

By F. H. ALDHOUSE

Wherever Beauty gives her dower
To hill and glen, to tree and flower,
Look, love, and wonder, for you stand
Within the realm of Fairyland.

IT was lovely in the glen. In the spring the new green, with the sun on it, was worth walking miles to see. There were also primroses, violets and celandines, harebells, cowslips and meadow-sweet. The summer with the wild-rose and woodbine, wild hyacinths and marguerites kept up the succession of beauty. Autumn had red and yellow poppies, and later every kind of berry, from the reds of hip and haw to the black of elder and sloe. Perhaps the time in May, when wild apple, plum and the hawthorn, were all out together, and their white was like moonlight under the sunlight, was most beautiful of all. Bobby liked that best of any time, and I liked it too. If you had been away and come back when that white and gold was shining there, it made you want to laugh and cry, it was so nice. But both Bobbie and I had one favourite amongst the trees, and it was a rowan. We liked the green of its leaves and we liked its red berries. They were the reddest berries you ever saw. And we used to play all kinds of games there, for there was a good open space about it.

My father was the game-keeper, and the man who owned everything and lent father and mother the cottage, and

paid father for looking after all the pheasants and partridges and snipe and fish, was Lord Dunoran. He lived in a big castle across the river, and we were never allowed to cross the bridge because Lord Dunoran only liked to see his own family, not other people's. But we could see the turrets above the trees, and knew it must be a very wonderful place. But I and Bobby were glad to have the glen all to ourselves. Lord Dunoran seldom came there, and when he did we ran away and hid.

Then Bobby got an awful cold. It got no better, and one day God came and took him. He was so sorry for him. I was out when God came and I did not see Him. I asked mother what He was like but she was too grieved to tell me. I kept hoping God would come back and bring me to Bobby but He did not come again. I was dreadfully lonely. The winter made the glen all white and the sun was red most nights when it went down, and all the birds were dumb, except the robins. The spring came, the pigeons and rooks began to build and to call, and the finches and linnets sang. The swallows came and the summer, and then when the larks stopped singing and the cuckoo flew away came the autumn. But I did not care to listen to the birds, and the glen was no longer beautiful to me. There was no Bobby to play with or talk to. He used to tell me how lovely it all was, and there was no one to tell me now. I asked God to come for me too lots of times, but I suppose He was busy somewhere else, for He never did.

It was in the early autumn when the red berries were on the rowan that I first had a companion again. I was in the glen, near the open space where we played "The priest of the parish has lost his considering cap" and "Good Queen, Caroline," and all the other games with Bobby, and I was so sad I just sat and thought I should never be happy any more, and God didn't want me, and I should get old and grey, and I

never, never should see Bobby again. It was then the other boy came. I thought first just for a moment it was Bobby come back, for he had grey eyes and black hair like him. Also I felt I knew him and liked him, but he only laughed and said, "Yes, you know me quite well." But where or when he would'nt say. He had rowan berries always in his cap, and it was green like the leaves. He told me to call him brother Rowan and so I did. I loved him and we played every day, and I could hear the birds again and see the flowers. How lovely the glen was! I did not know where he came from; one minute I was in the glen and he was'nt, and in another minute there he was, always standing beside the rowan tree. He used to get me to go away, and when I looked back he would be gone. It was one day doing that that I found out who brother Rowan was. I always walked right away and never looked back till I got to the turn of the path, and he got accustomed to my doing that, so when I turned before I got there he was not expecting it that evening. He was going right into the tree, and its trunk is not thick; he was just melting into it as it were. When he saw I had seen him, he got out again quick. There was anger on me. I went back to him. "You are one of the good people," I said to him, "don't be pretending you're not."

He sat beside me and took my hand in his and stroked it. He spoke to me very soft and sweetly; like honey his words were. He told me it was true, he allowed he was one of the Sidhe, the Fairy of the rowan tree. He told me he used to love seeing me and Bobby play. He said he came because he could not bear to see me so lonely and heartbroken.

"I was afraid you'd run from me," he said, "the children of Eva are so afraid of the children of Dana, so I tried to look a little like Bobby, and I liked to play with you. But I suppose that's over, and you will tell the Priest and he will destroy my tree."

There were hot tears on my face; I was so ashamed. I swore I wouldn't tell the old Priest. I begged he would come to me again. He kissed me and said he would. He let me see him pass back into the tree.

"You and Bobby loved my tree," he said; "Love always wins love, so that is how I got to love both."

It is beautiful in the glen now. For brother Rowan has shown me all his and my brothers, the other Sidhe, who dance hand-in-hand beneath the white rowan, and they let me dance with them often. And I know brother Blackbird, and I never take his eggs now, nor set snares for brother Rabbit. And brother Hawthorn and brother Furze often tell me stories. We are a big family of brothers. I am telling you a great secret: brother Rowan knows the angels; they're his high-brothers he says, and he will introduce me to them some day when I get bigger, and they will bring Bobby back to me. The Glen is Fairyland, that's another great secret. And I'm always happy now and never cry, and I'm not lonely, for all things, Sidhe and birds and beasts and even the old rocks in the glen, are my friends and I can talk to them; and all because I and Bobby loved the Rowan Tree, so brother Rowan got to love me.

BROTHER ROWAN'S SONG

THEY were both innocent and kind,
The human children, and I grew
To love them, for their hearts I knew.
Then one I could no longer find.

The one remained, but sad, so sad!
And for his sake I left my tree
That I his playfellow might be;
And by my coming he grew glad.

He found me out, but did not tell
Those who would cut or burn my tree,
For still he was a friend to me
And did not fear my elfin spell.

Now all the beauty of the earth
And all its magic are his own ;
No longer will he be alone
For he shall share the Fairies' mirth.

CONCERNING LIFE THESE :

MYSELF when young did eagerly frequent all mystic and religious schools of thought, wherein I learnt to complicate life. Moreover it was impressed on me by careful parents that life was a difficult and arduous business, manifold and involved. The older I grow, however, I find the root of life simpler and simpler. What men want to do they will do, if possible, and what they do not want to do they will eventually refuse to do, and each reason is sufficient in itself. Once you begin to get up a thirst for something the final result is inevitable. Sir Ernest Shackleton said that in the last stages of the dash to the Pole, when he had been marching on short rations for weeks, he was perfectly certain that had food been available no law of God or man would have availed to prevent him taking it by force. As with physical things, so with spiritual. Once a man begins to get up a thirst for the spiritual life nothing on earth will keep him from it, whereas if a man has no real thirst nothing on earth will keep him to it. For everything reacts according to its kind and not otherwise. This is the reason for the exasperating answer given by worldly wise people when asked for advice, "It all depends on what you want". Teach us therefore to want aright.

Talking of wants, let us talk of love, that word that is on every bookstall and cinema poster so that it seems that nothing can be said on it that has not already been said so badly.

Nevertheless there is one desire in the hearts of all men both great and small and that is to be with the Beloved. I have seen a librarian fondling with reverent hand his books. He was happy, he was with the Beloved. I know a monk in a house of an enclosed order high up overlooking the grey-green hills of Tuscany. He is happy, he is with the Beloved. I have known a man sit through

the entire performance of a suburban picture house utterly unaware of what he has seen. The reason was the same. Teach us therefore to love aright and the result will be inevitable. So many creeds, so many paths, your thirsty man will not think of the manner of his getting the water so long as he gets it. If necessary he will take it by violence and we know that the kingdom of heaven suffereth violence and the violent take it by force.

Now there is one idea that I found among all religious schools. It was to the effect that deep in man was a thirst for the one thing that would satisfy him and that this thirst would manifest if he gave it a chance.

Presumably then the method would be to remove or still all other desires until this one is dominant. The path of life is then one of simplifications, of removing complications and what biologists call "inhibiting factors" until the dominant simple thing is found.

There is a method known among scientists for the detection of truth where no *prima facie* data exist, called the experimental method or the method of trial and error. It consists of attempting each thing in turn and so discovering those which do not work. So, to continue the simile, if a man athirst for the water of life, takes in error any other drink he will find it will only make him sick.

Would that I could write a great spiritual *Pharmacopea* warning men what not to take and what will be the effects, and indeed it is often ordinary men like me who could write it, for we have spent much of our lives doing things that we had much better left undone.

Let us confess one to another our own experiments, not the experiments of another, possibly even in the pages of this journal and thus might we write this great book of spiritual medicine and concoct a magic elixir that would assuage the thirst of this long-suffering world.

W. SMADE

CORRESPONDENCE

MRS. MABEL M. MARTIN, Chicago, sends us the following letter which may be of interest to our readers.

CHICAGO, Ill.,

May 22, 1929.

In regard to our conversation this morning and the incident I told you of Madame H. P. Blavatsky, I am writing you in as clear a manner as possible my recollection of what was told me.

Some years ago, while I was a student at Cornell University. I was dining at the home of Dr. Hiram Corson, a family connection

of my father. After dinner we were sitting in the library—Dr. Corson and several guests. He spoke of the long and intimate friendship that he and Mrs. Corson had had with Mme. Blavatsky; of how great her influence had been on their lives; how at one time, seeking some comfort after the death of his daughter, he asked Mme. Blavatsky of the after-life; if there really were any life after death. A short time after this she, who had never seen his child, brought him a picture of her.

He told us he showed this to many of his friends. He and Mrs. Corson laid it carefully away and only looked at it occasionally, and then after some years it disappeared.

This must have happened fifty years ago. I think neither he nor Mme. Blavatsky understood as much of these things as students do now.

This is my best recollection of what took place in Ithaca about twenty-eight years ago concerning the spirit picture of Dr. Hiram Corson's daughter.

Yours very truly,

MARY J. WILKESON.

FREEDOM IN THE T. S.

BALLYWALTER,

June 21st, 1929.

DEAR EDITOR,

Mrs. Jinarājādāsa's letter to the General Council must have been read with astonishment by many. No doubt Mrs. Jinarājādāsa has good reason for her statements, she is perhaps placed in a position where both from her own experience and that of others she can say, "In the eyes of the public who are not members the T. S. is largely labelled with beliefs, creeds and dogmatism, and not without reason."

Well, I don't know how long Mrs. Jinarājādāsa has been in the Theosophical Society, but, I have been in it nearly forty years, and during that time have met a good many of the public, and it is new to me, that they give the verdict Mrs. Jinarājādāsa ascribes to them.

My own experience has been that where there is tact exercised by Lodge Leaders, notwithstanding the activities developing from the T. S., its motto "There is no Religion higher than Truth," is a constant safeguard against any narrow dogmatism.

The official, according to Mrs. Jinarājādāsa, ought not to be "officially associated with any denominations whatsoever". I am reminded of a saying of George Borrow, writing of conditions perhaps, a century ago: "Non-conformists raise heaven and earth to get hold of you and when they have got you they give you a slap in the face."

Substitute "Theosophists" for "Non-conformists," and that describes Mrs. Jinarājadāsa's suggestion to exclude ordained clergymen from office in the T. S.

Does Mrs. Jinarājadāsa realise what it means for a minister of religion, sometimes to be associated with the T. S. at all, and how he may be challenged from time to time by those of his Church, who think his position an anomaly? But, he is evidently to meet such challenges inside the T. S. as well as outside of it. No matter what his sacrifices for Theosophy may have been, no matter how much he may have worked for Theosophy, and perhaps by the contributions from a wider range of reading than is possible to the majority of the other members of his Lodge, he may have enriched the mental life of the Lodges, he must never be elected to office. He may already be getting some experience of that type outside, because he belongs to the T. S.

As a member of the T. S. irrespective of his vocation, he has equal rights with the other members, and that an intolerant element such as this, should be introduced into Lodge life, is surely entirely alien to the spirit of J. Krishnamurti's teaching.

It is too late in the day, to begin making discriminations of this type. If ministers of religion find that the full rights of membership, because of their calling, are to be withheld from them, they can easily withdraw from the T. S. There are other societies in the world beside the T. S. which have open platforms, and have for their motto "Truth—Liberty—Religion".

JOHN BARRON

JOHANNESBURG,

June 26th, 1929.

DEAR MADAM,

With reference to Mrs. Jinarājadāsa's letter, published in the June issue, there is little doubt that had it not been for the prestige of her name, little notice would have been taken of it. We are, many of us, painfully familiar of 'hearing what they say' in travelling round the Lodges, but if a little painstaking sifting of evidence were pursued instead of just hearing what people say, it would be found that the particular kind of difficulties referred to, hardly exist. I wonder how often Mrs. Jinarājadāsa can personally testify to a new member having been told that 'Mass, Freemasonry, ceremonies of various kinds are the methods now wanted by the Great White Lodge for the helping of the world'. In the first place, the new member has little notion of what the Great White Lodge is, but secondly, I can testify from a very extensive knowledge of Lodges and new members, that the almost universal desire is to keep the new member off all the various activities with which members may be connected. The breadth and openness of the T. S. are emphasised,

and the average member is shy of speaking to a new member about Mass, Masonry, etc. Certainly I have never known of a tendency to capture the new member for one of these activities. If there is any exception, I must say that active Star members do very often get busy!

Of course, the ridiculous suggestion that an official of the T. S. should not be officially associated with any other movement is too un-theosophical to merit serious discussion. One has no objection to Mrs. Jinarājadāsa associating herself with Indian political movements, though there must be many members who disagree with her policy.

I was interested in reading that Mrs. Jinarājadāsa believes that Krishnaji is "a member of the Lodge of Masters who have guided the Theosophical Society in the past". This is a belief to which the great majority of us would probably give a sympathetic assent, and in any case, it is a belief which any member has every possible right to hold. But it is equally legitimate to hold that that same Lodge of Masters has issued many great Ideals,—some of them connected with ritual, *e.g.*—and that, though these Ideals are not imposed on anyone, they may nevertheless be fervently followed by individual members, without it being said that they are intolerant.

Yours fraternally,

SIDNEY RANSOM



"THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY" IS OF VALUE IN EVERY LODGE LIBRARY, FOR THEN EVERY MEMBER CAN CONSULT IT.

IT GIVES AN INTERESTING ACCOUNT OF THE GROWTH OF THE SOCIETY. THE BOOK CONTAINS MANY ILLUSTRATIONS. THE ACCOUNT OF THE EARLY DAYS OF THE SOCIETY IS SPECIALLY FASCINATING.

NOTES AND COMMENTS

IN *Harper's Magazine* for November, 1928, James Henry Breasted, speaks of the "Coffin Text," found in the inside of great cedar coffins:

"They date from the twenty-fourth to the eighteenth century B.C. The coffins are often badly preserved and the writing, some four thousand years old, is frequently scarcely legible. To copy and thus rescue these ancient texts is a laborious task, but when they have been so collected they have been saved for science, and when naturally studied they reveal to us the first stage of human advance into a realm of new values, the inner values only discernible in human character and conduct.

"The royal tombs which we call pyramids represent pure materialism, the endeavor to make conquest of immortality by an amazing and consciously victorious control of purely material resources. This gigantic effort of these earliest Titans of material conquest of course failed; the robbery and violation of every pyramid demonstrated to the early Egyptians themselves the colossal futility of such extreme dependence on material agencies. It was the first conscious collapse of materialism in human experience, and out of this gigantic failure emerged the earliest known age of disillusionment As it were through the dust and turmoil of what had been an engrossing material struggle, they began to discern the veiled glory of the moral vision, and the Coffin Texts reveal to us the dawning of the earliest known discernment that survival and happiness beyond the grave could be attained only after a morally worthy life on earth. The Nile valley was being transformed from a battle-field of purely material conquests into an arena of social forces which disclose the emergence of conscience and the earliest known cry for social justice, later to be taken up and sounded far down the centuries by the greatest prophets of the Ancient East, Egyptian, Hebrew, Christian, and Moslem. It is in such developments as these that the effort of the Oriental Institute to salvage and to study these earliest records of a dawning ethical consciousness should be viewed."

The Rockefeller Institution is also studying the Edwin Smith Surgical Papyrus and gives some information about this first known surgeon. This nameless earliest surgeon and surgical investigator may have lived as early as the thirtieth century B.C. He arranges his materials very systematically, beginning his discussion at the top of the head and proceeding downward, like most modern

treatises on human anatomy. The treatment is only slightly medicinal, the most notable office of the surgeon being his mechanical manipulation, such as surgical stitching, etc.

The treatise discloses an inductive method and in the main an attitude surprisingly scientific in spirit in an age so remote from modern times. We are able to observe the surgeon as a scientific investigator, repeatedly discussing cases of injured men whom he has no hope of saving, solely because of his scientific interest in the observable facts. He was working at a time so near the beginning of science that he possessed few or no descriptive terms or specialized designations, and we are able to follow his efforts to create and define such terms. For the first time in human speech we find here the word "brain". The ancient surgeon seems to have selected for it a current word meaning something like "marrow," to which he appended the phrase "of his skull," producing the designation "marrow of his skull" as the designation for brain. He had already observed that the brain is in intimate connection with the nervous system, and, in spite of the elementary stage of his knowledge, he had already noted the localisation of function in the brain. He charges his readers to note the side of the skull on which an injury is found, and to correlate with it the side on which the paralysis of the lower limbs occurs.

M. S. R.

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The Annual Conference of the National Anti-Vaccination League at Caxton Hall, Westminster, in May, reveals a fine amount of work done, and a fair amount of success being actually achieved in opening the eyes of the public to the risks and dangers of Vaccination. The attitude taken up by the French local authorities with regard to unvaccinated foreign visitors has drawn attention to the anachronism of freedom-loving people submitting to such tyranny, and Anti-Vaccinators have been swift to comment on the enlightening fact that subsequent cases of Smallpox among the Tuscania passengers developed *in spite of*, or perhaps owing to, the re-vaccination which they had been forced to undergo on board. Also, if the French, a compulsorily-vaccinated people, have so little faith in the protection afforded by vaccination as to fear visitors from a freer country, the case for compulsion must indeed be a poor one.

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An article by Lieut.-Col. Sir Arnolt T. Wilson deals sympathetically—almost tenderly—with national and racial characteristics of the Persian Nation, which he finds, through historical vicissitudes and social customs, to be "ideally composite" and in the truest sense cultured and civilised. He describes at length their courtesy, loyalty, honor, hospitality, love of poetry and beauty in general, humor, daring and self-respecting social equality; seemingly they are a nation of aristocrats—true Aryans in the old sense.

H. V.

THE THEOSOPHICAL FIELD

WE take the following from the July number of *News and Notes* :

The Annual Convention of the T.S. in England, held this year early in June at the Caxton Hall, London, was perhaps less formal than on some previous occasions. Following so soon after the Conference of the European Federation at Budapest, there were fewer representatives from abroad than usual, owing to the difficulty, found in attending two meetings held so close in time, and distant in space.

No meeting presided over by Dr. Annie Besant could, however, be anything but international in spirit and, as will be seen from the extracts from her opening address printed on another page, our President once more stressed the First Object of the Society, the Brotherhood of Man, and the work of Theosophists in the Plan of the Great Architect.

The morning session of the first day of Convention was devoted to a discussion on the subject, "Has the Teaching of Krishnaji shown us a new Aspect of Theosophy?" Lady Emily Lutyens, opening the discussion, put forward in a very interesting manner what she was careful to assert was only her own point of view. In the new physics to-day, she said, "a revolutionary movement is going on. Modern conceptions of matter have shattered what might be called the classical conception, and scientists to-day are studying the new thoughts that are being put before them, not allowing what may be called loyalty to the old ideas to hamper them, but experimenting and testing. The new thing in physics to-day is that a new scale of measurement has been given, and to my mind that is exactly what Krishnaji has done for Theosophy and for us all."

Many speakers took part in the discussion that followed; it was closed by the President, with an appeal to all to open their hearts to the Life which it was the mission of Krishnaji to pour out in every direction, and the Life would explain the words of the Teacher.

The Blavatsky Lecture, one of the features of every Convention in England, was given by Colonel Powell, to whom a large audience was indebted for a brilliant exposition of "The Use of Buddhic Consciousness on the Physical Plane," illustrated by some excellent diagrams.

As usual the General Secretary was "At Home" to members at Headquarters one afternoon, and this year we had the great happiness of having the President with us, many members making her personal acquaintance for the first time.

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Mr. C. Jinarājadāsa sends us the following information about his tour in South and Central America.

Lectures have been delivered in the following places :

PERU—April 2 to 20 : Puno, Arequipa, Cuzco, Sicuani, Lima.

COSTA RICA—May 2 to 16 : San José, Alahuela, Puntarenas.

NICARAGUA—May 18 to 31 : Leon, Managua, Granada, Masaya, Rivas, Chinandega.

HONDURAS—June 1 to 7 : Tegucigalpa.

EL SALVADOR—June 8 to 16 : La Union, San Salvador, Santa Ana.

GUATEMALA—June 17 to 26 : City of Guatamala, Quetzaltenango.

Mr. Jinarajadāsa's tour continues in Mexico, Cuba and Porto Rico.

Mr. A. G. Felix writes that the world hears seldom about Mexico except in connection with "rebel generals" and "revolutions". It is therefore pleasing to hear, how much help and sympathy has been given officially before and during the visit of Mr. Jinarājadāsa to that country.

This shows the great progress that has been made in public education which is to the credit of the "revolutionary" Governments of the last eight years or so.

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Dr. Anna Kamensky writes :

Margaret Kamensky, one of the pioneers of the Theosophical movement in Russia, passed away after a long and painful illness. She was very gifted and had studied at Petrograd and at the University of Geneva. She was an excellent linguist, speaker and writer. She joined the Theosophical Society in Russia in 1909 and became one of its prominent members. She went to India in 1910, spending two winters at Adyar.

At the beginning of the war she joined the Russian Red Cross and went as Sister-Superior to the front of Galicia. When on leave at Riga, the town was cut off by the Germans and she had to remain there. In 1919 the town was taken by the Bolshevists and she fled to Germany and soon joined the Theosophical Society there. With her brilliant capacities she became a prominent lecturer, re-organised the movement and was nearly elected as General Secretary, but she withdrew her candidature and founded a new lodge at Weimar, where later on she organised a successful Convention attended by Mr. Jinarajadāsa. She left for Italy in 1927 owing to bad health. She remained active till the last, reading and writing with her left hand, as the right hand was paralysed.

"She lived as a hero and died as a saint," says her friend, who till the last took care of her. She left two books, one on *The Teachings of G. Buddha*, the other on *The New Education*, as well as many articles in Russian, German and Italian.

Her Russian friends will always think of her with loving remembrance.

May Light perpetual shine on her !

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The June number of *Theosophia*, published by the Netherlands section gives an account of the work done by "The Peace Chamber" at the Hague. A "Peace Exhibition" was held at the Hague during 1928 in aid of the "No-More-War Federation" and it was felt that it would be useful to have a permanent bureau where reliable information could be obtained about the various peace and anti-war movements, where lecturers and other workers could find all they need for study, etc. The library already contains many books and pamphlets; attached to it is a small shop where everything can be bought or ordered for propaganda.

The Editor of *Theosophia* hopes that many members of the T.S. will take an interest in this most useful work.

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The following, strictly speaking, does perhaps not come under the heading of "Theosophical Field," but if we put into practice the President's advice, quoted elsewhere in this paper, of making our Theosophy "a working knowledge" we shall consider politics as a most useful Theosophical Field.

In the General Election held last month [in England] the following members of the Theosophical Society were elected Members of

Parliament, viz.: Mr. H. C. Charleton, Mr. Peter Freeman (General Secretary of the T.S. in Wales), Mr. George Lansbury, Major D. Graham Pole, Mr. John Scurr and Mr. B. Tillett. As *News and Notes* is essentially non-political in the ordinary sense of the word, we refrain from mentioning to which political party or parties these members belong! But, irrespective of political considerations, we feel sure that members of the Society the world over will be glad to know that we are, so to speak, represented in the Mother of Parliaments. Since the election, Mr. George Lansbury, M.P., has been appointed H.M. First Commissioner of Works, and thus is the first member of the Society in this country to become a Cabinet Minister.

B. P. H.

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The new Headquarters of the T.S. in the Netherlands have now been opened at Amsterdam. The building is spacious and can be easily enlarged.

The Theosophical Publishing House and bookshop have their quarters in the new building.

Many members, old and young, were welcomed by the General Secretary, Mrs. Ramondt-Hirschmann, who said that it was a pleasure to greet, among so many, the representatives of the Anthroposophical Society and of the "United Theosophists". It was a good thing to remain in contact with those who, at one time belonging to the Theosophical Society, had thought it better to follow a particular leader. There may be diverse ways, yet the aim of all is to further the uplift of humanity.

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The Vasanta Theosophical Co-operative Housing Society, Ltd. at Bombay has sent us its fifth annual report. A small Theosophical Colony, the Juhu Colony, has formed itself and is settled at a short distance from Bombay. The Housing Society undertakes to build houses and to let out plots of land to would-be settlers.

J.

REVIEWS

The Four Great Initiations, by Ellen Couroy, M.A. With an Introduction by Leon Dabo. (Rider & Co., London. Price 3s. 6d.)

In her Foreword the author writes: "Occult students are always asking what is Initiation. Some have very crude notions concerning it, largely gathered from reading imaginative novels. They think that at some time of their lives they will meet a mysterious person who will take them to a strange place and there put them through various physical and mental distress. One may meet extraordinary people along the Path, but this is not necessary. As a matter of fact it requires a certain quality within oneself to recognise such beings . . . Ordinary people, that is, the majority of people recognise only a big personality, which is a hindrance rather than a help along the Path . . . But even if we do recognise these great beings, they will not take us through physical fires and waters and such like experiences, but their lives will touch ours in such a way as to bring to the surface all the latent good or evil." This is excellent advice to would-be occultists. The author traces the path of Initiation through Christian authorities. With insight and expressing herself simply yet profoundly she shows the inner, esoteric meaning of the statements both in the Old and the New Testaments with regard to the Initiations by Water, Air, Fire and Earth. These are the four great steps in spiritual progression. The Initiation by water, the Baptism is the cleansing of the emotional forces of man—getting rid of destructive feeling and uplifting one's consciousness to hear the voice of God; by Air is the understanding of the working and powers of the mind; by Fire is the understanding of the "Primal Love Essence of the Spirit, which is the only creative force of the universe. Love in this sense is both Fire and Light, music, harmony, energy and illumination"; by Earth we have to free ourselves from all limitations imposed on us by form, weight, shape and material. With the ascension the initiation of Earth is complete, for now, "In Him and through him are all things."

Altogether an interesting book, readable, thoughtful and inspiring.

J. R.

The Open Door, by Sulhayhas. (Rider & Co., London. Price 3s. 6d.)

This little volume is the result of communications from the Astral world by one who has lost his grosser vehicle. It will be very helpful to such as have not realised the continuity of life, here and beyond. There is nothing surprising or new in the contents to the Theosophist, but it is interesting to see that the current of thought there as here has been lately charged with a fresh vitality and freedom, as the following quotation reveals :

"Socrates spoke fearlessly against the slavish devotion to externals which prevailed in the long ago, and to-day it is incredible that it should be in your midst to such an extent.

"Why, when fresh, clear, smooth paths are in front of you, will you tread the old narrow grooves? Why cling to old rags when beautiful garments of love and peace are offered to you?

"Cling not to form and ceremony, that bring sorrow and sadness in their train. Draw back the dark curtains at your window and let the full light come in. Will you still remain in a hut when a beautiful house is at your disposal?"

H. V.

A Theory of the Solar System, by P. J. Harward. (Published by the Author, at "Endersby," Ovingdean, Brighton. Part I, 10s.; Part II, 5s.; Part III, 2s. 6d.)

Mr. Harward has here accomplished the arduous and useful task of working out a complete and logical hypothesis that agrees, on the one hand, with the teachings of occultism on the nature of our universe, and on the other hand with the latest revisions of scientific, experimental research. He does not acknowledge any debt to *The Secret Doctrine* or *The Mahātma Letters*, but it would be difficult to believe that he has not profited, directly or indirectly, by those revelations. Madame Blavatsky's prophecy has already been fulfilled that the theory of gravitation—as taught in her time—would soon be discredited, this all-sufficient force being no more than one of the manifestations of the Law of attraction and repulsion, the key to which was to be sought in the study of Electricity and Magnetism.

Mr. Harward is an Astrologer, but not like most of these does he confine himself to empiric study of results or, still worse, use the ancient rules automatically and uncritically. He is possessed of the larger synthetical mind of the Scientific Philosopher, and must relate each little truth that he knows to the larger truth of which it forms an inherent part.

To the layman Part I, on the nature and electro-magnetic activities of the Sun, Earth, Moon, planets and comets of the system, is too highly technical for complete understanding, but it will be well worth the attention of experts and students of electricity and magnetism, helped by the series of diagrams at the end. The arguments in favor of the similarity in essential character of the Sun and planets, and also of the inversion of the Earth's axis, will specially interest Theosophists.

Part II is more philosophical in language, and can therefore be followed with greater ease by the non-specialist. There the author deals with the nature of properties of Ether, more familiar to us as *Ākāsha*, and Time, Space, Motion, and Consciousness meet with a new and interesting treatment. Mr. Harward can reveal no traces of a personal God, but he shows the whole finite universe as one pulsating life, full of meaning and purpose.

"Greater than the human symbols and the 'laws' with which it is invested and more real and actual, is the veritable, universal bond of Causal Sympathy which holds the vast frame-work of the Universe in the hollow of its hand. Of it is the living, throbbing Universe formed; it is the 'stuff' of which the Universe is made. It is all Control from one end of the universe to the other; no part is to itself alone . . . All the centres of matter around which cluster the acting impulses of life and activity are held together in ethereal, causal bonds, of gravitation, magnetism, electricity, radiation, etc., which are necessarily active links of sympathy. The Ether, the whole Ether, as the Universal Causality which balances up all acts to one another, stands forth as the Psychic, Sympathetic, Compelling, Hypnotic Mould of the Universe."

In Volume III we come to the climax of the whole argument in an original treatment of Astrology, vindicating both the science and the philosophy of that much misunderstood form of Ancient Wisdom. Perhaps Theosophists may be disappointed that Mr. Harward makes no mention of reincarnation, but it would be out of place in his theme, which deals with the form side of evolving life rather than the nature of the positive creative will in relation with the Infinite. All to him seems the unlocking of the potentialities of the Ether-Matrix, and he prefers to go no further than this Great Mother in this work.

It is interesting to see that he prefers the Indian system of division of the horoscope into twelve equal parts fixed only by the Ascendant to the western way of calculating actual Zodiacal positions of the cusps. This part, which is lower-priced than the rest, will

certainly be popular, but we hope Volumes I and II will receive the attention they merit in learned circles, and that it may be possible in a later edition to improve the form of the publication, employing larger print and incorporating the diagrams with the text. The whole theory is well worthy of the best presentation.

H. V.

An Englishman defends Mother India, by Ernest Wood. (Ganesh & Co., Madras. Price 3s.)

In this book Mr. Wood makes an exhaustive and admirable analysis of Miss Mayo's arguments in her extraordinary attack upon India, and effectively reveals to what an extent facts have been consistently exaggerated and often mis-stated, with intent, it seems, to blacken the fair fame of a great country. To those who know its subject, *Mother India* is so manifestly untrue, if only by what it leaves unsaid, that it becomes difficult to see how best to refute it, and some may think its arguments receive more attention than they deserve. Also, Mr. Wood has been much absent from India of late years, and seems hardly aware of the progress made by advanced movements in the direction of abandoning some of the social customs that he thinks it necessary to defend from an unfair attack.

As an English woman who has lived in close contact with Indians for nearly fourteen years without a break, I can corroborate all that Mr. Wood says about the purity and self-restraint of normal family life, and the unselfish devotion of the average educated man. But let no one think that the currents of modern thought have left Indians unchanged in their great and undeniable virtues and sometimes anachronistic repressions. The free and happy atmosphere of the large School and College for girls at Benares, where out of a hundred boarders ranging in age from eight to twenty perhaps five at most are married or widowed, has been a revelation to many a prejudiced western visitor, especially when they learn that this institution is under Indian Management and owes nothing to missionary enterprise. In their hands may safely be left the uplift of Indian womanhood to the level of the proudest nations of to-day, despite the efforts of a few die-hards, who entrench themselves behind the barriers of custom and fanaticism.

Similarly animal sacrifice and the worst abuses of the caste system, as untouchability, will soon have disappeared from Indian life.

Mr. Wood is to be congratulated on the thoroughness of his work. It is the offering of sincere love.

H. V.

Varāhamihira's Brihaṭ Jāṭaka, translated and annotated by V. Subrahmanya Sastri. (Gavipur Extension, Basavangudi P.O. Price Rs. 8-8.)

This work is to be recommended to all western students of Astrology who want to obtain an insight into the Indian traditional lore on the subject. At first sight he may be discouraged by the endless complications—suggesting that western astrology is truly yet in its infancy compared with this—and the Samskr̥t terms are a little bewildering. But compared with other translations this is clear and illuminating. Especially the chapter on Progression, the *Asṭakavarga* of the planets, is of great interest and value, revealing methods of computation found elsewhere. All that is wanted is a fuller glossary of terms.

The Sage Varāhamihira is supposed to have lived in the sixth century A.D. in Ujjain.

H. V.

New Measures in Astrology, by W. Frankland. (L. N. Fowler & Co., London. Price 5s.)

This is an interesting and suggestive work, well worthy of perusal for all students of the hoary Science of the Stars. It is revolutionary, in that Mr. Frankland claims to have discovered—and tested through some years of research—a new method of direction, to supplement rather than supersede the old Primary and Secondary figures. Its advantage is that it requires nothing more than the natal map, but this must be accurately drawn and the birth-time correctly ascertained.

Perhaps it is only natural that the author should not take us much into his confidence, especially in a book of this size, and it is enough to be given a key wherewith to experiment for ourselves; but the weakest part of the manual seems to be its reasoning in favor of the new "Operative Influence" that takes four-sevenths of a degree as equivalent to a year of life. As an arbitrary statement of fact we can take it for a hypothesis and test its truth experimentally, but logically the arguments brought forward in favor of its adoption rather weaken than strengthen the case. Also, it is difficult to see how sensitive points in the horoscope can be arrived at by the addition of cusps of houses, and the examples given necessarily deal with events that are past, and for which predisposing causes are sought. We would like to see it in use for prediction.

H. V.

Smithsonian Institution: Forty-first Annual Report of the Bureau of American Ethnology, 1919-1924 (United States Government Printing Office, Washington.)

The administrative reports for the years 1920-1924 cover the first 120 pages of this volume, these give a survey of the work done by the Bureau on its special line.

Two papers have been added: one on Coiled Basketry in British Columbia and surrounding regions, the second giving a description of two pre-historic villages in Tennessee which have been partly excavated.

Excellent plates and drawings accompany the article on basket making, giving a very good idea of the various patterns and designs used. Incidentally one learns about the habits of these people when reading, that washtubs, bathtubs and even spoons were made of some sort of basket work. The information was obtained from the actual makers of the baskets, which implies a knowledge of many dialects and sub-dialects on the part of the investigators. A map is added indicating the division of the dialects used in that part of America.

It is thought that the excavated villages must have been left some time before 1620; this is deduced from the amount of loam found on the floors of the ruins.

Drawings are given of the position of dwelling-houses, of the central market, of graves and of the sacrificial fire and of reconstructed domestic utensils. But no evidence can be given when these tribes settled in Tennessee or why they deserted their dwellings. Trees, three hundred years old, now cover part of these old settlements.

In a separate volume the Smithsonian Institution publishes a *Vocabulary of the Kiowa Language* by John P. Harrington. This language is spoken by the Kiowa Indians, "a small tribe which history traces from an original habitat in what is now western Montana [U.S.A.] to their present home about Anardaka, Okla".

S.

THE FIFTY-FOURTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY, 1929, AT ADYAR

THE Fifty-fourth Annual Convention of the Theosophical Society will be held at Adyar. The dates as finally fixed will be duly notified, but will probably be December 24th to 27th; subjects and speakers to be announced later.

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasāla and Quadrangles.—Only a few rooms will be available. Rs. 10 or 14 according to size. Preference will be given to ladies and delegates accompanied by their family.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than the first week in November, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 14 with mats.

A large hut, 20 ft. by 12 ft. at Rs. 25 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meals.—During the Convention days, meals in the Indian style (two meals per day, without lunch, chota hazri or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 8 for a Chappāṭṭi meal.

Tickets for meals must be applied for at the Bhojanasāla between 6 and 8 a.m. for evening meals, and 2 to 4 p.m. for the next morning meal. Those who do not apply for tickets within these hours will have to pay As. 2 extra per meal if applied for before 3 p.m. for the former and 8 a.m. for the latter. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

ARRANGEMENTS FOR EUROPEANS

The charge for board and lodging, with meals at Leadbeater Chambers in European Style, will be Rs. 6 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens, or the special huts near Chambers cannot be guaranteed.

Separate furnished accommodation in cadjan huts may, however, be arranged if applied for latest by the first week in November on payment of Rs. 35 for a hut of 10 ft. by 12 ft. if occupied by one person or Rs. 45 if occupied by two persons.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 5 for chota hazri, lunch, afternoon tea and dinner, and Rs. 4 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

The foregoing arrangements for both Indian and European Delegates will hold good from 17th December to January 7th.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than November 15th. Delegates unregistered by this date cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the T.S. Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of one Rupee.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soaps, drinking vessels and travelling lantern.

Payments for registration, accommodation, or special huts to be sent with the order to Mr. B. Ranga Reddy, T.S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office.

Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. S. S. Cohen, Theosophical Society, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

Adyar, Madras

10th August, 1929.

A. SCHWARZ,

Actg. Recording Secretary.

BOOKS RECEIVED

THE following books have been received and will be reviewed in an early number :

Eat and Be Healthy, by Dr. Virgil Macmickle (C. W. Daniel & Co., London); *Music of the Spheres*, by Ruth Halcyone (House of Ralson Inc, Los Angeles); *Vocabulary of the Kiowa Language*, by Kohn P. Harrington (Smithsonian Institute, Washington); *Woman's Mental Activity*, by Florence Daniel (C. W. Daniel & Co., London); *The Book of Brother James or The Finding of the Grail*, edited and compiled by Richard Whitwell (C. W. Daniel & Co., London); *The Gods in Chains*, by C. Jinarājadāsa (T.P.H., Adyar).

OUR EXCHANGES

We acknowledge with many thanks the following :

Light (July), *Canadian Theosophist* (June), *Modern Astrology* (July), *Theosophy in New Zealand* (May, June), *The Worlds Childeren* (July), *Bulletin Théosophique* (July), *The Indian Review* (July), *The Humanist* (June, July), *El Mexico Teosofica* (May, June), *Revista Teosofica Chilena* (May), *Calcutta Review* (August), *Revista Teosofica Cubana* (July), *The New Era* (July), *The Canadian Theosophist* (July), *The Messenger* (July).

We have also received with many thanks :

Mahā Boḍhi (July, August), *Ananda* (July, August), *Prohibition* (July), *Nature* (June, July), *Theosophisch Maandblad* (July), *Teosofia en el Plata* (May), *Toronto Theosophical News* (May), *Kalyan* (July), *Pewartia Theosofie* (July), *Teosofia en el Peru* (May), *Theosophia* (July, August), *The American Co-Mason* (May), *The Wonderful Opportunity in India*; *Telugu Samāchār* (July), *Revue Théosophique*

(June), *Monthly Summary of the League of Nations* (June), *Bhāraṭa Dharma* (July), *Sind Herald* (July), *Heraldo Teosofico* (April, June), *The British Buddhist* (July), *Madras Christian College Magazine* (July), *Strī Dharma* (July), *De Ster* (July), *The Vasanṭa Theosophical Co-operative Housing Society, Ltd.*, *Veḍānta Kesari* (August), *International Star Bulletin* (July), *Foreign Affairs* (June), *Elevation* (June), *Rāma-krishṇa Mission Sevāshrama* (Annual Report), *Theosophische Bewegung* (July, August, September), *The Polynesian Gazette* (July), *Prabuddha Bhāraṭa* (August), *News for Overseas* (July), *India and Canada* (June).

TO OUR READERS

WE shall be glad to receive the name of the publishers or any other information about: *A Russian Biography of H. P. B.*, by Helena Pissareff, translated by A. L. Pogosky. It is mentioned in THE THEOSOPHIST for May, 1911, p. 184. There is no copy of it in the Adyar Library.

ASST. ED.

THE THEOSOPHIST

HERE ENDS THE FIFTIETH VOLUME OF "THE THEOSOPHIST"



SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues, from 11th February to 10th March, 1929, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Mr. L. F. Englesby, Honolulu, dues per 1929, £1	...	13	2 3
T.S. Netherlands' East Indies, dues per 1928	...	1,050	0 0
Mr. W. H. Barzey, Freetown, West Africa dues per 1929, £1	...	13	4 0
Mrs. R. W. Hughes, Singapore, Entrance and Admission fee per 1929, £1-5-0	...	16	9 0

DONATIONS FOR "ADYAR DAY"

Bilmora Lodge, T.S.	...	5	0 0
Miss Elizabeth Grigsby, Richmond, U.S.A.	...	2	7 0
		<hr/> 1,100	<hr/> 6 3

Adyar
11th March, 1929

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1929, are acknowledged with thanks:

DONATION

Beauseant Lodge, T.S., London, £3-7-8 @ 1/6 3/32 Rs. A. P.
44 14 0

Adyar A. SCHWARZ,
11th March, 1929 *Hon. Secretary & Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Wichita Falls, Texas, U.S.A....	Wichita Falls Lodge	10-12-1928
Cincinnati, Ohio, U.S.A.	Pythagoras	20-12-1928
Budapest, Hungary	Pentecoste	17-1-1929
Treharris, Wales	Treharris	26-1-1929
Pontypool, Wales	Pontypool	26-1-1929

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Chicago, Ill., U.S.A.	Fiat Lux Lodge	... 17-1-1929
Knoxville, Tenn., U.S.A.	Knoxville Lodge	...
Mt. Vernon, Ill., U.S.A.	Mt. Vernon (Ill.) Lodge...	...
Pensacola, Fla., U.S.A.	Pensacola Lodge	...
Trenton, N. J., U.S.A.	Trenton „	...

NOTE.—For the “reason of cessation of activities” the Board of Directors has dissolved these Lodges.

Adyar A. SCHWARZ,
10th March, 1929 *Ag. Recording Secretary, T.S.*

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U. S. A. and Canada: (Agents: Theosophical Press, Wheaton.

Dutch E. Indies, etc.: (Agents: Minerva Bookshop, Blavatskypark, Weltevreden, Java.)

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EERDE, OMMEN, HOLLAND

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues, from 11th March to 6th April, 1929, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Miss C. Malcolm, Singapore, dues per 1929, 10s.	6	10	0
Canadian Theosophical Federation, Vancouver, B.C. Canada, Diploma fees for 3 members, 5s. 10d.	3	14	0
Presidential Agent, China, dues account Hongkong Lodge, per 1929 of 4 members	27	8	0
Emilio Traverso, Lima, dues per 1929, £1	13	3	3
T.S. in England, 10% dues per January, 1929, £33-0-2	437	11	3
T.S. in Greece, Contribution towards 1st October, 1928, £2-2-5	28	1	1
Mr. and Mrs. S. R. Drayton, Kuala Lumpur, dues per 1929, £2	26	8	0
Mrs. S. L. Hibino, Kyoto Lodge, dues per 1929, 5s.	3	12	0

DONATIONS FOR "ADYAR DAY"

T.S. in Greece, 14s.	9	4	6
" „ Australia, Vienna, £2	26	6	6
" „ Russia (outside Russia), £2-13-11	35	10	1
	618	8	8

Adyar
8th April, 1929

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	RS.	A.	P.
Mr. Madan Mohan Lal, Udaipur, in memory of Jagannath Agrawal	10	0	0
A Friend, Adyar, towards food a/c	500	0	0
	510	0	0

Adyar
6th April, 1929

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Forest Town, South Africa...	Morning Star Lodge, T.S....	9-12-1928
Vienna, Austria ...	Gnosis " " " " ...	28-2-1929
London, England ...	Hampstead & "St. John's Wood Lodge, T.S. ...	8-3-1929
Slough, England ...	Slough Lodge, T.S. ...	14-3-1929

Adyar
10th April, 1929

A. SCHWARZ,
Ag. Recording Secretary, T.S.

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THE THEOSOPHICAL SOCIETY

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Presidential Agent, China, dues per 1928, Shanghai Lodge ...	15	0	0
Presidential Agent, China, Chinese Lodge, dues per 1929...	5	0	0
T.S. in England, 10% dues per February and March, £58-11-4 ...	779		7
Mr. E. E. Power, Rangoon, dues per 1929 ...	13		0

DONATIONS FOR "ADYAR DAY"

Swiss Section, T.S., 19s. 9d. ...	13	1
T.S. in Scotland (Eastern District Lodges), £3-3-5 ...	42	3
T.S. in Norway, £5 ...		5
U.S. Adyar Committee "Adyar Day" gift to:		

	Rs.	A.	P.
T.S. Headquarters... ..	3,201	6	0
„ Library	2,500	0	0
Olcott Panchama Free Schools ..	1,068	8	0
Brothers of Service	2,968	8	0
Theosophical Educational Trust ...	89	10	0
(\$3,582'67)			
	9,828	0	0
San Juan Lodge, Porto Rico, \$ 12 ...	32	3	0
Miss M. G. Leggett of Bagino P. I., through T.P.H.	2	2	0
T.S. in England, £13-1-7	174	1	5
"J", Adyar, for Headquarters expenses	50	0	0
	11,021	0	2

Adyar

10th May, 1929

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

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DONATIONS

	Rs.	A.	P.
U.S. Adyar Committee (from "Adyar Day" Collections) ...	1,068	8	0
Mr. C. N. Subramania Aiyar, wages for a weaving instructor for six months from July, 1929 ...	42	0	0
A Friend, Adyar, towards food a/c ...	500	0	0
	<hr/>		
	1,610	8	0

Adyar
10th May, 1929

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Catania, Italy ...	Progredivre Lodge, T.S.	25-2-1929
Rome, Italy ...	Nosce te ipsum Lodge, T.S.	25-3-1929
Los Angeles, U.S.A. ...	Quetzalcoatl ,, ,	27-3-1929

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Montagnana, Italy ...	Loto Bianco Lodge, T.S.	15-3-1929
Eureka, U.S.A. ...	Eureka Lodge, T.S.	28-3-1929

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. D. E. W. Gittens, Bridgetown, Barbados, dues per 1929, 10s.	6	10	0
T.S. in England, 10% dues per April 1929, £22-4-5 ...	295	12	2
Mr. W. W. Brooks Warner, London, dues per 1929, £1 ...	13	5	0

DONATIONS

Mr. Madal Mohan Lal, Udaipur (to the Headquarters Fund)	17	0	0
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DONATIONS FOR "ADYAR DAY" GIFTS

Russian T.S. (outside Russia)	£2-13-0	...	33	0	0
T.S. in Wales	£2-2-0	...	27	15	3
„ „ Bulgaria	£1-3-0	...	15	2	10
			408	13	3

Adyar
10th June, 1929

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs.	A.	P.
Miss S. E. Palmer, Adyar, towards food account ...	10	0	0
„ Helen Barton, Hollywood, \$10 ...	26	11	0
Mr. D. Srinivasaiyengar, c/o Dr. G. Srinivasamurti, Adyar ...	1	8	0
A Friend	100	0	0
T.S. Employees' Co-operative Credit Society, Ltd., Adyar...	36	8	2
T.S. Olcott Lodge, Edinburgh, £3	40	3	4

“WHITE LOTUS DAY” COLLECTIONS

T.S. Lodge, Etawah	5	0	0
„ Agastya Lodge, Ootacamund	21	5	0
„ Lodge, Ahmedabad	4	2	0
„ „ Gaya	10	0	0
Dr. Y. M. Sanzgiri, Bombay, towards food account ...	20	0	0
T.S. Lodge, Delhi	10	4	0
	285	9	6

Adyar

A. SCHWARZ,

10th June, 1929

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manzanillo, Mexico ...	Fraternidad Lodge, T.S. ...	21-1-1929
Algiers, France ...	Sincerité „ „ ...	3-4-1929

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England ...	Youth Lodge, T.S. ...	15-3-1929
Linares, N.L., Mexico ...	Blavatsky Lodge, T.S. ...	21-3-1929
Hornsea, England ...	Hornsea Lodge, T.S. ...	5-4-1929
Rutlam, India ...	Vedanta „ „ ...	20-5-1929

Adyar

A. SCHWARZ,

10th June, 1929

Ag. Recording Secretary, T.S.

The Board of Directors of the American Theosophical Society have, on 11th April, 1929, cancelled the Charters of the following Lodges, owing to the fact that not enough active members remained to carry on the activities, and that for a considerable time no activities had been reported.

Altoona Lodge, T.S.	...	Altoona
Alcyone	" "	Mobile
Arden	" "	Arden
Asheville	" "	Asheville
Beaumont	" "	Beaumont
Bismarck	" "	Bismarck
Blue Ridge	" "	Blue Ridge
Bozeman	" "	Bozeman
Eureka	" "	Eureka
Danville	" "	Danville
Phoenix	" "	Phoenix
Rigel	" "	Chicago
North Star	" "	Superior, Wis.
Passaic	" "	Passaic
Osiris	" "	Cleveland
Richmond	" "	Richmond

A. SCHWARZ,
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	Rs.	A.	P.
T.S. in England, 10% dues per May, £20-5-2	270	1	9
Mr. S. R. Drayton, Kuala Lumpur, Entrance fee and annual dues of 8 members and charter fee of a new Lodge ...	67	8	0
T.S. in Greece, 10% dues per March-May, £1-4-0	15	15	5

DONATIONS

Anonymous, \$1	2	11	6
Mr. F. C. Hintze, Wandsbeck, for Headquarters, £0-10-0	6	12	0

DONATIONS FOR "ADYAR DAY" GIFTS

Canadian Theosophical Federation (£5-15-4 = 28'50) .	76	12	0
T.S. in Greece, £0-16-0	10	10	0
Yugo-Slavia Section, T.S., £3-0-0	39	14	10
	<hr/>		
	490	5	6

Adyar
10th July, 1929

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1929, are acknowledged with thanks:

DONATIONS

			Rs.	A.	P.
T.S. in England £29-0-4 ...	...	...	386	14	3
T.S. Workers' Co-operative Credit Society, Ltd., Adyar .			8	5	0
Donations under Rupee one ...	...	...	0	4	0

" WHITE LOTUS DAY " COLLECTIONS

Dundee Lodge, T.S., £2-0-0 ...	...	...	26	11	4
Glasgow „ „ £1-12-9 ...	...	...	21	15	0
Melbourne Lodge, T.S., £3-2-3 ...	...	...	42	1	0
			486	2	7

Adyar

A. SCHWARZ,

10th July, 1929

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Athens, Greece ...	Light Lodge, T.S. ...	20-3-1929
Watsonville, Calif., U.S.A....	Watsonville Lodge, T.S. ...	5-5-1929
* Kuala Lumpur, F.M.S. ...	Selangor Lodge, T.S. ...	24-6-1929

Adyar

A. SCHWARZ,

10th July, 1929

Ag. Recording Secretary, T.S.

* This Lodge is attached to Adyar Headquarters direct.

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	Rs.	A.	P.
The Presidential Agent, China, dues account of 2 new members, per 1929, Shanghai Lodge ...	13	4	11
T.S. in England, 10% dues per June, 1929, £9-2-8 ...	122	3	3
„ „ Spain, „ „ „ 1928, £15-7-0 ...	205	4	1
Selangor Lodge, T.S., Kuala Lumpur, dues account of 1 new member, per 1929, 10s. ...	6	12	0
Indian Section, T.S., dues per 1929 ...	6	12	0
Singapore Lodge, T.S., dues account of 1 new member, per 1929, 10s. ...	6	10	0
T.S. in Sweden, 10%, dues per 1929, £16-7-6 ...	219	5	6

“ADYAR DAY” COLLECTIONS

T.S. Australian Section, £42-14-11 ...	572	14	7
“J”, Adyar ...	50	0	0
	1,203	2	4

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	Rs.	A.	P.
Mr. L. Rusten, Minneapolis, U.S.A. for food fund	1	13	0
New Zealand and India League, Wellington, £1	13	8	0
T.S. in Wales "White Lotus Day" collections, £2-4-0	29	7	0
Rangoon T.S.	15	0	0
Wakefield Lodge, T.S., through the Treasurer, T.S. in England £0-7-6			
Blackpool " " " " " £0-10-0			
Stockport " " " " " £0-14-0			
	£1-11-6	21	1 0
		80	13 0

Adyar

A. SCHWARZ,

10th August, 1929

Hon. Secretary & Treasurer, O.P.F.S.

ES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Torreon, Mexico...	El Salvador Lodge, T.S.	} April, 1929
Mexico D.F., Mexico	Maitreya " "	
Campeche, Mexico	Surya " "	

Adyar

A. SCHWARZ,

10th August, 1929

Ag. Recording Secretary, T.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "THE THEOSOPHICAL SOCIETY IN CENTRAL AMERICA," was issued on May 12th, 1929, to MR. MARIANO L. CORONADO, with its administrative centre at SAN JOSE in the Republic of Costa Rica.

Adyar

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